A CIVIC READER

PEARSON AND CLIFTON

Class JK424

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A CIVIC READER

For Seventh, Eighth, and Ninth Grades

BY

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PREFACE

IT has long been a settled conviction in the minds of many teachers that the teaching of citizenship should be synthetic rather than so largely analytic. Pupils of the seventh, eighth, and ninth grades are prone to do constructive thinking; they yearn to do things, to make things. Now if we can contrive to have the principles of good citizenship enmeshed in the current of their thinking, these principles will become a part of themselves quite the same as breathing or walking. Thus it will come to pass that they will put these principles into practice in their daily conduct. They will thus become good citizens automatically and well-nigh unconsciously and the community will feel the vitalizing and stimulating influence of their presence. These things have been kept in mind in the preparation of this book. From the materials herein provided it is hoped that pupils themselves will construct and develop right standards of living and discover measuring-rods with which they will test their own conduct. They will thus fit themselves out with the habiliments of the citizen and they will take pride in the fact that they themselves have fabricated them. They are just emerging into the realm of independence and this synthetic process will march with this independent feeling. They will make their own blue-print of

life and will glory in the work of their own hands. Such is the purpose of this book and the authors dare express the hope that all teachers who use it may keep this goal distinctly in view.

F. B. PEARSON,
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I. THE STUDY OF CIVICS

WE need only to look out of the window from where we are sitting to find a beginning for our study of civics. We shall see many things that will give us our start. We may see a bridge, a turn-pike, a street, a pavement, a letter-box, a telephone pole, a garbage wagon, a street sweeper, or a sprinkling wagon. Any of these will set us to thinking. Whichever one it may happen to be we shall wonder how and why it came to be and what purpose it is intended to serve. If it is a bridge we know, at once, that somebody built it, that somebody else gave an order that it should be built, and that the men who built it were paid for the work. We know, too, that whoever gave orders for its building must have thought it would serve a good purpose. He must have known, also, where the money could be had to pay for it. So, when we see this bridge, if we are at all curious about such matters, we begin at once to ask questions about it. We are curious to know who has authority to order bridges built, and from where the money comes. None of us have ever given an order for a bridge nor have we ever helped pay for one, so far as we know. But some one must have given an order, and others must have paid for it. We shall probably find that the county commission-

ers gave the order, and then we begin to wonder who these commissioners are and how they get the authority to build bridges and where they get the money to pay for them.

Convenience, Safety and Comfort

Such questions as these lead us straight into the study of civics for this subject has to do with all the work that is done for the convenience, the safety, and the comfort of the people. We may all agree that a bridge is a good thing, but we ought to know why it is a good thing, and whether it is worth to the people, the money that is paid for it. We shall see many bridges in the course of a lifetime and, if we can find out about one of them, we shall know much about all of them. We shall know how they came to be, how they were paid for, and what purpose they serve. Whenever we see a bridge there will flash into our minds many facts about bridges that we learned in our study of this one bridge. We shall be able to talk intelligently on the subject of bridges and explain them to others. Thus, it will be seen that in our study of the bridge we see, when we look out of the window, we are really finding out about the bridges in California, in Maine, in Louisiana, in Iowa, and in all the other states. This will cause us to wonder whether the bridges in Maine are paid for in the same way as the bridges in California and whether all the states have county commissioners who have authority to order the building of bridges. We shall soon discover that bridges serve a good purpose in providing for the

convenience, safety, and comfort of many people and it will be easy to see that what is true of this bridge is true of every bridge in all the states.

Railway Bridges

Of course, we all know that the railroads build their own bridges, but that fact does not change the situation greatly, for the railroads must gain permission to build them. So, whether our officials order a bridge built, or give permission to the railroad to build it, matters but little in our study of bridges. However, it is well for us to keep in mind the fact that when the county commissioners build a bridge the tax-payers pay for it, but when the railroad company builds it, that company pays for it. The public officials give the railroad company permission to build it because it will serve a good purpose in the way of convenience, safety and comfort. We may well think of all the other objects we see through the window and inquire just how each one of them provides for the convenience, safety, and comfort of the people. In this way we can soon find out whether our officials have done wisely in supplying us with all these things.

Public Health

When we make this inquiry concerning a garbage-wagon we come, at once, upon the subject of public health, and we are led to wonder whether they have garbage-wagons in San Francisco, St. Louis, Chattanooga, Albany, and St. Paul

and, if so, just how these wagons serve the interests of public health. Every thoughtful girl or boy will very soon discover that decaying garbage near the house gives off disease germs that will affect the people and that it is well, therefore, to take this garbage away each day and make it over into fertilizer.

Clean Streets

The street-sweeper comes into our thoughts along with the garbage-wagon for it, too, is an agency that provides for the convenience, safety, and comfort of the people. Filth breeds disease and we keep the streets clean to keep disease away. Good health is one of the greatest of blessings and it is wise and right for our officials to do all in their power to keep our streets and alleys clean, and free from disease germs. If we should permit the streets to become filthy, garbage to accumulate around our premises, and our sewers to become clogged, in a very short time we would be afflicted with an epidemic that would be fatal to many people. So it is that we sweep the streets, remove the garbage, and keep the sewers open for the convenience, safety, and comfort of all the people and the money we pay for these services is wisely spent. We have only to think how many people in all the cities depend upon these things for their health to realize how much the people who are busy in public health matters are doing for all of us. We ought to be grateful to all the men who are thus working for us in sweeping the streets, carting away the garbage, and keeping the sewers open

for they are looking after the health of each one of us. When we have good health we can do good work and be happy while we are doing it.

Drainage

Sometimes in riding through the country we see a big open ditch that extends, it may be, for miles and we wonder what it is and for what it is used. Somebody must have ordered it dug, and he must have had a reason for doing so. Now, the study of civics must include such a matter as this open ditch. If we should take a stroll on the edge of this ditch we would see water running into it from tile drains along the whole distance and we would then know that the farmers use this ditch to carry off the water which they drain from their lands by means of tile. These farmers have learned that by putting down tile drains over their fields they get larger crops, but they must have some means of carrying off the surplus water to some stream. So the officials construct the ditch and levy taxes to pay for it. It is a public service and, since many people share in its benefits, it is only right that it should be paid for by public taxes. When we know how many factories in all the states of our country are busy making tile, how many tile they make in a year, how much they get for their product, and how many men they employ we shall see what a big subject drainage is and the big open ditch would seem a pretty important affair. For there must be thousands of such open ditches in the United States and all of them made for the same purpose.

School-Desks

Or, again, if we are sitting in a school-room the desk in front of us will set us thinking as to how it came to be. We see that it is made of wood and iron and we know that the wood was once a part of a tree that stood in some forest, perhaps in Michigan, and that the iron had once the form of ore that lay in some mine, perhaps in Wisconsin. This ore was taken from the mine, shipped to a smelting furnace and finally reached the factory where it was made into castings as we see them. The wood that was a part of the tree, was taken to a saw-mill as a log, and was then sent to the factory in the form of lumber. Then the wood and the iron were put together and the desk had taken form. When it had been polished and varnished it was shipped to this school. Thus far the story of the desk is easily told for it is a simple matter to learn how furniture is made. Many boys and girls have visited a furniture factory and know the process. To those who have not done so the teacher will gladly explain about the mining, shipping, and smelting of ore, and, also, about felling trees, logging-camps, rafting logs, and saw-mills. Or some pupil may like to write the story of the iron, telling all the changes after it left the mine, and another may be glad to write the story of the wood from the time it stood in the forest in the form of a tree.

School Taxes

But there is still another story connected with this desk that each pupil will be eager to learn and

that story has to do with all the people who helped to bring the iron and the wood to us in this form. Some one must have paid them for their work and we are wondering who paid them and from where the money came. In the first place we all know about school boards, and we may know that these boards have control of all the school-buildings. The members of a school board are elected by the people at the regular voting places and at the regular time for holding elections. In due time these members come together and organize by electing one of the members president. There is a clerk who keeps a careful record of all the proceedings. This board looks after all matters that have to do with public schools and acts for all the people who elected them. It has power to erect buildings, supply them with furniture and other equipment. All these things are paid for out of taxes. All the people who own property go to the court house and pay taxes to the county treasurer after the county auditor has given him the amount of tax that each property owner owes. Later on the county treasurer transfers to the school board a part of this tax money and the board then has funds with which to pay for building, equipment, and salaries.

The Duties of School Boards

So, we see what a school board is, how its members are elected, what its duties are, how it gets its money, and what use it makes of this money. They have schools in Denver, Seattle, Duluth, Buffalo, Louisville, Pittsburgh, and all other cities,

villages, and townships, and we know there must be a school board wherever there are schools. So we can readily see that there is a very large number of such boards in our country and that means that the school system of the United States is a big affair. Since all these boards are elected by the people or they are appointed by some public official all the schools which they control are called public schools and by this we mean that they belong to the people. If we could find out how many school-rooms there are in our county, how many desks in each room we could easily tell how many desks are used in the county. Then by thinking of the number of counties in our state and the number of states in the United States, we have some idea of the number of desks used in all the public schools of our country. Each one of these desks is one item in our study of civics and we can see quite clearly how large the study of civics is since it includes every item that the public provides, for the convenience, the safety, and comfort of the people. We have already been thinking of roads, bridges, ditches, and streets, and every pupil will find it interesting to add to this list the many other things that are provided, for the convenience, the safety, and comfort of the people. This list when it is made complete will show us how large the study of civics is.

QUESTIONS FOR CLASS DISCUSSION

How are taxes collected? Who pays for this collection? Is all property taxed? Are the rates of taxation the same on

all taxable property? Why are there so many complaints against taxes? Are all bridges free to the public? Do you know of any bridge which is owned by private parties and which is not free to the public? Why do cities spend so much more money for sanitary equipment than do the villages and rural communities? Are health officers necessary? Can you name the health officer of your district? Suggest some health regulations of your district which are enforced.

SUGGESTIONS FOR STUDY

Toll gates are being discontinued in all parts of the Country. Why? Show how the officials of village and rural communities protect the health of their people. Boards of Education are sometimes called trustees or may have other titles. Make a clear outline of the school authorities of your district. Find out when your school house was built and if possible its cost.

II. LAW AND ORDER

AN apple-tree in full bloom is a thing of great beauty. No artist has ever made a picture of it whose beauty is equal to the tree itself. But its beauty is not the only fact that wins our interest. We might ask a score of questions about the color and shape of the blossoms and about the bark, leaves, and roots of the tree but after all these questions there would still be many things that would interest and puzzle the thoughtful person. We know that the leaves do not appear until the warm days have come and we feel certain that sunshine has something to do with the budding and blossoming. We are told that the sap rises from the roots up into the body and branches of the tree and the people who seem to know science use some large words in trying to explain this process. They tell us that the rootlets take up moisture from the earth and that this moisture goes up into the tree by what is known as capillary attraction just as water rises in a glass tube above the level of the water in the vessel in which the tube is placed. Whatever the explanation is we know that when the weather becomes warm a change comes over the tree, that buds appear, then leaves, then blossoms, and finally fruit. People tell us that all these things happen according to the law of growth. Just what

this law is they do not say and that is well, for we thus have a chance to study it out for ourselves. It may require a life-time but the time would be well spent. When we get to thinking of this law of growth, every tree, shrub, and flower will call it to mind.

The Laws of Nature

We may not know what this law is but can be certain that it is a law for it works the same year after year and in all places. We know that there will be green grass when the spring-time comes even though the earth may be covered with snow. We know that the trees will put forth buds and leaves. We know that the flowers will bloom again and that the birds will sing the same notes that they sang last year. We may call it the law of growth or the law of life, but one can not be mistaken as to its reality. In general it is called the law of nature, since it has to do with all the things of nature. We know that water flows down hill. We have seen that fact shown many times. We may dismiss this fact by saying it is the law of nature, but even such a common occurrence as the flowing of a stream should cause us to stop and wonder what the real law is and how it came to be. A blade of grass seems a wonderful thing when we reflect that it grows and is green because of some law that controls it. We have seen birds fly a thousand times and we take their flying as a matter of course, but after we have made a study of the wing of a bird

and understand how the structure of its wings enables it to float in the air or propel itself through space we shall never again look upon the flying of a bird as an ordinary affair, but shall know that we are looking upon another manifestation of natural law.

Illustrations of Nature's Laws

The sun rose in the east yesterday and set in the west, and it will do the same tomorrow; for such is the law. We shall see the North star tonight just where we saw it last night, but other stars will have changed their positions; for such is the law. Next spring the robin will build just such a nest as she had last spring; for such is the law. We have often heard the expression "making a bee-line" and we have come to know that the bee travels on a direct line from the flower to its home in the hive even over a long distance. The bee obeys a law that we call instinct but we do not really know what instinct is. A carrier-pigeon may be taken a hundred miles from its cote but upon being released it will return to its home by the shortest route. A human being would zig-zag about, or make inquiries, or use a compass in traveling the same distance, but the pigeon needs no compass since it obeys this law of instinct. Bloodhounds are often used to track down criminals, and they follow a trail by their sense of smell. Just how they do this we do not know and the best we can do is to say that it is a law of nature. We know the beautiful forms of snow-crystals, but we can not

explain how these forms came to be. We place them under a microscope and admire their beauty. But there we stop, for we do not understand the law that these snow-crystals obey.

Obedience to Law

We see, then, that all nature obeys law even though we do not fully understand what the law is. We learn many interesting facts about nature and try to discover the law, but there is always something just beyond us that we can not explain. We know that a dew-drop is round and that the earth is round and we may think that the same law governs the shape of both but may not be able to prove it. We know many facts about rain, snow, frost, dew, and hail and speak glibly about climate, but when we come to study all these things carefully we feel that the law that governs them is too deep for us. We know that the sky is blue but can not tell why. We know there is a law somewhere back of the thunder, the lightning, and the storm, but we can not explain this law to others. We say that the bee and the elephant both have instinct that controls their actions but beyond this we can not go. We know that a cat can arch its spine but that a fish can not and we wonder, at once, if this peculiarity of the fish has anything to do with its ability to swim. We know how a rainbow is formed but we can not explain why its colors are arranged in just that order. We may wonder why green is the middle one of the seven colors or why

red and violet are the outer ones. In fact, wherever we turn in nature we are face to face with mystery that keeps us thinking all the while about the subject of law.

The Law of Kindness

We know that there are very many laws printed in the books but we now see that there are also laws which are not in the books. In fact, there are laws in human nature that are not recorded in law-books. We often hear of the law of kindness. A boy is not kind to his mother or his sister because of some written law, but he is kind because of a law in his own nature. Unkindness either to people or to animals jars upon him and causes him to feel that a law has been violated. He is gentle to the aged and infirm and to little children not because he fears punishment if he is not so, but, rather, because he is obeying a law of his nature. Now we can clearly see that if all members of a family — father, mother, sisters, and brothers — obey this law of kindness there will be order in that home. There can be no jars or discord in such a home as that, for all the people in that home move in obedience to the law of kindness. There are no discords or collisions among the stars because they all obey the law that governs them. So, we see that law and order go hand in hand and, indeed, every law looks toward order and harmony. When we obey the laws of health we are well and happy, but when we violate those laws we become ill and the physician is called in to restore order in our bodily organs.

Laws Within Ourselves

If all pupils in the school obeyed the law of their nature there would be small need of rules, for deep down in our nature we all prefer order to disorder. The teacher is well aware of this preference for order in the pupils and depends upon them to obey this law of their nature. If, by chance, a boy becomes disorderly his schoolmates look or speak their disapproval of his ways and he is thus reminded that the school is a place of law and order. In some schools we have pupil government and it works well when the pupils all obey the law within themselves. Indeed, when a boy or a man obeys the law within himself he does not need other laws or rules to keep him orderly. In pupil government there are rules, to be sure, but these rules are made to remind the pupils of the law of order that is within them. So long as they keep this law in mind they will act in unison and the teacher's full time can be given to teaching. This same law goes with them to the playground and demands fair play in every game and to every player. This law that favors order frowns upon the bully and the cheat and gives them to understand that they must change their ways or they will be put out of the game. No one can hope to remain an acceptable member of the school family who does not contribute his full share in keeping the school and the playground orderly. That is the law of the school because it is the law of the pupils themselves.

Law-Making Bodies

If live-stock were permitted to run at large on the highways the crops along the road would be eaten and trampled. This would be disorder. So the officials of the county or the state pass a law which forbids animals to run at large. So we have order and the crops are safe from damage. The law that governs the driving of automobiles was made that we may have order along streets and country roads. If we had no law there would be disorder and possibly loss of life. So, here again we find that law and order go together. That we may have order in every township, village, county, city, and state as well as in the nation as a whole we have law-making bodies who are elected by the people for this definite purpose. In lodges, clubs, societies, and churches there are rules that all members are to observe. These rules are made that the business of the organization may proceed in an orderly way. In literary societies and debating clubs in schools and colleges there are laws that all members must obey. It is clear, then, that laws are enacted and rules made to promote and keep order in society, whether in the school, in the county, in the city, in the state, or in the nation.

No Escape From Law

So it is that we can not escape from law if we would. We are subject to law every minute whether asleep or awake. It has to do with every step we take, every breath we breathe, every pulsa-

tion of the heart, and, in fact, every movement of the body. Not only so, but it has to do also with the flower, the butterfly, the bird, the tree, the river, the ocean, the whole earth, and the star a million miles away. And because of law we have order in nature, in our own bodies, in the school, and in society. The laws which are made by man are made that men may be orderly in their dealings with one another. We elect school boards that they may cause our schools to be conducted in orderly fashion. We elect county commissioners that they may conduct the affairs of the county without friction or disorder. We elect councils in our villages and cities that they may see to it that public business is conducted with fairness and full justice to every man, woman, and child. We elect members of the state legislature that they may make laws for the cities that they may see to it that public business among the people as they work at their daily tasks. And we elect members of Congress that they may enact laws for the entire nation. All these laws are made that all our people may enjoy peace, order, happiness, and prosperity.

QUESTIONS FOR CLASS DISCUSSION

What laws are enforced about the school house in which you go to school? Do you have written laws which regulate your actions? What are unwritten laws? Try to explain at least one of the unwritten laws of your community. Are you afraid of a policeman? Why? You see a sign which reads "No Trespassing". What does it mean? Why are laws made?

Can you think of a law which is unjust? When is a law unjust? Name a law which is not generally obeyed. Why is this law not obeyed?

SUGGESTIONS FOR STUDY

Find out where people are taken when first arrested. State as many reasons as possible why a trial by jury is fair. Name the places which are built and kept ready for the use of the officers for the confinement of prisoners. Who are lawyers? What are the duties of judges? Does the United States Government have prisons? If so, where are they and who are sent to such prisons? When are men and women afraid of the law?

III. RESPECT FOR LAW

WE have all seen an officer of the law — a policeman, a constable, a sheriff, a mayor, or a judge. We may not know all about the work of each one, but we do know that it has something to do with law. When we think of all these and the many others who have to do with law, in one way or another, we feel, at once, that law must be a very important affair. We know that the justice of the peace has to do with law, as well as the mayor, the police judge, and all the other judges including the judges of the Supreme Court of the United States. It bewilders us, at first, to consider how many courts we have and we wonder what they all do. The more we think of all these courts the better we come to know how large a part the law plays in our affairs. We think of the township, of the county, of the state, and of the nation, and we know, without much telling, that each one of these divisions has some laws that relate to it, and that there must be a court of some sort in each of these divisions. We know, perhaps, that the justice of the peace is the court in the township, but when we come to think of the county we are not so sure of our ground. We are apt to become confused in trying to get a clear notion of how a county court differs from a village or a city court. It will help

us if we think of the mayor's court as having to do with village or city laws and the county court as having to do with the laws which relate to the county outside of villages and cities. The county business may be so great that it requires several judges, and the city may be so large that the mayor can not attend to the work of the court and so has a police judge to attend to it.

Officers of The Law

Besides all these courts, with their attendant constables, policemen, bailiffs, clerks, and other minor officers who help to carry out the provisions of law, we have a recorder who makes a record of all transfers of property. When Mr. Brown sells a house or a farm to Mr. Jones he must give to the buyer a deed to the property and this deed must be copied in the recorder's books. Then we have a treasurer who collects the taxes, and he must know who owns this property that he may collect the tax from the right person. Then, again, we must have an auditor to figure out just how much tax each property owner must pay, and to report the amount to the treasurer. We have a city auditor, a county auditor, and a state auditor, and, also, a treasurer for the city, the county, the state, and the nation. These officials are all doing their work as outlined by law. Hence, they are all governed by law in the performance of their duties. Each one of these officials has helpers — some of them a large force. The United States Treasury at Washington occupies the whole of a very large building where hundreds

of people are employed. All these people are busy at the task of collecting taxes to pay the expenses of the Government. They take in and pay out vast sums of money each working day of the year and the law insists that their accounts must balance to the penny.

How Laws Benefit Us

But these are not the only officials who are authorized by law. Every public building of whatever kind has to do with the law, as well as every public official from the assessor to the President. The court house, the asylum, the schoolhouse, and the State House, are all creations of the law, and all of these are supported by taxation. Then, too, all the officials who work in these public buildings get their pay from taxes. This is right and proper for they do work for us which we could not do for ourselves and keep affairs in order for us. It will be seen then that the little word law is in reality a very big word and lies under and back of the activities of many thousands of people in our country. So big is this thing we call law that we can never lose sight of it no matter where we go. We shall find it on the sea, in the depth of the forest, on the mountain-top, in the mine, on the boulevard, on the country road, and in the alley of the city. It gives us pavements, sewers, railways, and country-roads. It brings the mail to our homes, provides schools for the children, gives us hospitals for the sick, homes for the blind, deaf, aged, and cripples, and affords libraries to those who desire them. It guards our homes and other property,

gives us the freedom of roads and streets, gives us the right to have a voice in choosing our officials, and, in general, tries to make the conditions of life agreeable for all of us.

Law is Worthy of Our Respect

Seeing, then, that law is so wide in its scope and touches each one of us in so many ways we should all have due respect for it. The man who does not respect it is not a good citizen and is against society rather than for it. It is sad to know that there are some of this kind. For such as these we must have police-stations, jails, and penitentiaries. If all people had full respect for law we should not need these institutions and society would be the better for their absence. There are far too many people of this sort but their number is small compared to those who do respect the law. The man who obeys the law does not fear it for he knows it is his friend. He does not shun the policeman or the sheriff for he knows full well that their work does not have to do with those who respect and obey the law. If everybody were obedient to law there would be small need for the policeman. It is good to know that the great mass of our people have no fear of the law for they are the ones who hold civilization stable and secure. The man who does the right because it is right is a better citizen than the man who does right because of his fear of the law. The man who would rob a house if he had not seen a policeman is a thief at heart and is dangerous to society. The man who fears the law

can not be trusted to do his best for society. He will do the right only because he fears the consequences if he does wrong, and not because doing the right brings him joy.

Story of a Coachman

There is a story of a man who was in need of a coachman and who advertised for applicants for the place. When the first one appeared the man told him of a narrow place in a certain road that ran at the top of a steep precipice. He then asked him how close he could drive the carriage wheels to the edge of that precipice. The applicant assured the man, with a great show of pride, that he could drive within a foot of the precipice with perfect safety. The second applicant told him he could drive the wheels within six inches of the edge. Then appeared the third applicant and when the man had told him of the precipice and had asked the same question that he had put to the others he quietly replied: "I do not know, sir, how close to the edge of that bank I could drive your carriage, but, if you employ me as your coachman and we find it necessary to drive over that bit of road, I'll keep as far away from the edge as possible". This is the attitude of every true citizen. He will keep as far away as possible from the violation of the law, not only because he respects the law but also because he respects himself and his neighbors whom the law protects. He is not concerned about how near he can go to the edge but he is eager to do all in his power for the safety of society.

The Test of Honesty

The boy who would rob an orchard but for the presence of a bull-dog on the premises would take money from the drawer if he could be certain that no one would detect him. He would fail to pay his fare on the car if the conductor did not watch him. He would place the finest berries at the top of the box. Such a boy is not honest with himself and, therefore, he will not be honest with others. We do not trust such a boy and we feel quite certain that the habit of dishonesty will grow upon him and that when he becomes a man he will bear watching in every business transaction. A Police Judge tells of a family in which there were three boys. When the mother went to market one of the boys went with her and while she was making her purchases this boy would take a potato, a turnip, or an apple. At the next stand he would do the same. When they reached home he would show the articles he had taken and the mother gave him praise. Little did that mother think that in after years she would see two of her boys as convicts in the penitentiary. But such was the case. The habit grew upon them and they became confirmed thieves. They came to think that their petty stealing was quite all right so long as they were not caught. The boy who scorns to take an apple or a penny that does not belong to him will not take the dollar that belongs to another when he becomes a man.

An Example of Law Observance

A young man who works in a bank says that the money he handles in doing his work does not

seem to be money at all. When he draws his pay on Saturday the bills he receives become money only when they become his. So long as the money is not his it does not seem to be money and so offers no temptation to him. It takes on value only when it becomes his property. This young man is proof against temptation and the bank is glad to have him. He is not honest merely because there is a law against dishonesty but because there is something inside him that makes it impossible for him to take what belongs to someone else. He respects the law, to be sure, and it is easy for him to do so since he respects the law within himself that is even more important to him than the law that is printed in the books. Like the coachman he keeps as far as possible away from the edge of the cliff. He has no fears of the law for the law was not made for such as he. He obeys the law, but his conduct would be the same if there were no such law. If the law against stealing should be repealed it would make no difference to him. He would do then just as he is doing now, for he carries with him at all hours of the day a law that controls his conduct and this law can not be repealed. He walks through life with head erect because there is nothing in his life that causes him to fear the law.

The Spirit of the Golden Rule

A father once said to his sons: "Boys, I hope you'll see to it that your word is always as good as your bond." He meant by this that when they said a thing people would take it at face value just

as if they had taken an oath as to the truth of what they said. If all men would see to it that their word is as good as their bond life would become far more agreeable for us all. It seems a pity that we must put men under oath to get them to tell the truth. If that father had added that he hoped his boys would never have occasion to fear the law, he would have given them a rule of conduct that is both broad and deep. If every person always told the exact truth and never felt any fear of the law society would be working close to the spirit of the Golden Rule. We should then be doing the right because it is right and not because the law tells us to do it. We might even do right in larger measure than the law directs. In a game of base-ball between rival cities a boy reached third base when the score was a tie. The people of his city were cheering him lustily when, all at once, he left the base and went toward the bench. The boys called to him to go back saying that the umpire had called "Safe." But the boy went on saying as he went "I was out; the umpire couldn't see." He lost the game for his team but won a victory for his city that made a game seem puny by comparison. That boy did right because it was right and was showing respect for the law within him which is bigger than the rules of base-ball.

QUESTIONS FOR CLASS DISCUSSION

Who in your community do not respect the law? What is sometimes done with these people? Are the Courts having more or less to do than a few years ago? Why? Why is the

Governor of the state an official of the law? Name and locate all the public buildings of your city or county. Do you know the use to which all these buildings are put? Which is the best used public building of your community?

SUGGESTIONS FOR STUDY

Name several reasons given by people who disobey the law. What secret organizations of law-breakers have become known all over our country? When does an automobile driver become a law breaker? After each member of the class talks with some older person about the value of law let each one tell the other members about the conversation.

IV. AMERICANIZATION

WE have here a big word at the head of this chapter but, even so, it is no bigger than the work for which it stands. A great many people are just now thinking of this word and are trying to find out exactly what it means, how this is to be brought about, and what effect it will have upon our country as a whole. There are those who seem to think that it means merely teaching all people to speak and read the English language. But it certainly means more than this for there are people, even in this country, who can speak and read English who, at heart, are not in sympathy with true American ideals. Some of these use their knowledge of English, not to help our country but to harm it. Some of these who speak English have been known to blow up mills, factories, bridges, and railway trains which were loaded with grain. Some of them have set fire to wheat fields when the grain was ripe and have destroyed acres upon acres of wheat. Some of them have been known to poison cattle, hogs, and sheep, and some have even gone so far as to destroy human life. They seek to tear down and not to build up as real Americans do. Though they can speak and read English they are opposed to the prosperity and happiness of our country far more than many people who do not read

and speak English. These English speaking enemies of our land try to destroy law and order while many of foreign birth or parentage are law-abiding, orderly, peace-loving folks.

The American Feeling

It seems quite clear, then, that there are people who have a knowledge of English that are less truly American, at heart, than some others who do not have a reading or speaking knowledge of the language. So, if we are to Americanize all our people we must do more than teach them the use of the English language. They ought to know the language, of course, and they will be eager to learn it if they gain the true American feeling. They will wish to talk with other Americans in English and will long to be able to read our papers and books that they may come to know our ways and so enter fully into our American life. The language will be very important and, also, very useful to them but there must be something besides the mere knowledge of the language. What that something is may not be easy to say but we are quite certain that there is something whether we can tell what it is or not. If we can find a remedy for anarchy we shall have a clue that will lead us to a solution of the problem. If we can find a way of making such a change in the feeling of the man who is setting on fire a field of wheat that he will try to put out the fire that he himself kindled and will beg for a chance to help harvest the wheat he was try-

ing to burn, if we can find a way of bringing about such a change as this we shall have made a good start toward making this man a true American.

Helping Others to Gain This Feeling

For, after all, it is how a man feels toward our country that tells whether or not he is a real American. If he is American at heart, our flag seems to him to be the most beautiful and glorious emblem that was ever made. If a man doesn't honor our flag there is something wrong inside him and he lacks the feeling that every genuine American has and should have. The true American will fight for his flag just as he will fight to protect the good name of his mother. For his mother and his flag are both held sacred. If we can get the foreigner to feel toward our flag as he feels toward his mother he is far on the road toward Americanization. If he has this feeling toward the flag he will have the same feeling toward everything which that flag represents. He will have a kindly feeling toward the school and will be glad to have his children attend and glad, too, to pay his share of the taxes to support it. When the fertile fields and their bounteous crops smile at him he will smile back at them and will find great joy in thinking of the food those fields are giving to American homes. He takes a deep personal interest in these crops for they are a part of the prosperity of the country he loves. He takes pride in our railroads, in our bridges, in our mills, and in our factories for they are a part of

the things for which our flag stands. To destroy one of these would seem to him nothing less than crime.

The True American Spirit

And we well know that it is quite possible for people who were born in other countries to gain this feeling toward things American and to adopt our country as their own. There are many such people in our country now who are as truly American as those who were born here. Much the same thing happens when a family moves from Florida to Michigan. They love the old home and grieve to leave it. They shed tears as they say goodbye to the garden, the trees, the flowers, the birds, and the neighbors. There is a real vacancy in their lives and for weeks they long to see the old home again. But there comes a time when they love the garden of the new home, the flowers, and the trees quite as much as they did the others. Then, too, they find that their new neighbors are better than any they ever expected to find in the new place. In time the memory of the old home grows dim and they find so much joy in the new home that they no longer grieve for the old one. Now the new home is their home, the new neighbors are their neighbors, and they have a part in everything that has to do with the welfare of the new place. The children are made to feel at home in the school, the parents mingle with the people at church and social affairs, and they are treated just as if they had always lived there. They now have the same

feeling for their new home which they used to have for the old one for they are busy, contented, prosperous, and happy.

Neighborhood Feeling

Nor did this family gain this love for their new home without help. The neighbors were of great service to them. These neighbors came to see them as good friends and not as missionaries; not as superiors but as equals. These neighbors could tell them many things about Michigan but could, also, learn many things which were useful to them about Florida. The members of this family had brought with them certain ways of doing things that were better than the ones that were used in the new neighborhood and the neighbors were kind enough and big enough to adopt these better ways and to be grateful for them. The father of the family gave the men many new suggestions as to how they could do their work to better advantage; the mother taught the women new ways of preparing food, new methods of caring for their homes, and told them of books, music, and art about which she had learned in the old home; and the children taught their schoolmates how to play new games and how to do the work of the school in better ways. Both the teacher and the pupils were glad to learn these new ways and the school was all the better because of the new pupils. Both the family and the neighbors were glad for these exchanges of ideas as to the problems connected with their daily life and the whole neighborhood was the gainer. And the new-

comers came to feel quite at home among their neighbors for the give and take plan worked well and gave to all of them a feeling of good-will and comfort.

Helping One Another

It is clear, of course, that we native Americans are the neighbors of the story and the foreignborn and their children are the new-comers. They have come here to live among us and to be a part of us. They feel strange, to be sure, for our ways are new to them and the very least we can do is to make them feel that they are at home here, and that they are among friends. Their ways may differ from ours but that does not prove that our ways are better than theirs. If they come from Holland they may wear wooden shoes but who shall say that some of the shoes we wear are more comfortable than their wooden ones? Their cooking may differ from ours, but who shall say that we can not learn from them? The Italians have taught us how to prepare new dishes and we are grateful to them. The Chinese have done the same and the American bill of fare is longer and better because we have been willing to learn from them. At the same time, they have been learning our ways and, thus, there has come about an exchange of ideas which has been good for all of us. Their children attend our schools where our American boys and girls have been kind to them and have taken them into their games and made them feel comfortable and at home. The teachers go to the homes of these pupils and become acquainted with their parents, and invite them to

the school as well as to the school entertainments. In this way they are gradually learning our ways and are coming to feel at home with us.

How We May Help

The children are learning to speak and read English in the schools and the parents long to do the same. So, our teachers and citizens are arranging night schools for them and many of them are glad to attend. Their children help them at home and when they can make out to read simple English they are very glad and proud and feel that the neighbors are good to them. The more they come to feel this the better opinion they will have of us and our country. If we should hold aloof from them and make them feel that they are beneath us they would become homesick and would long to go back. But if we meet them half way they will come the other half with gladness and they will be good for us just as we shall be good for them. In our neighborhood meetings they will furnish music that will delight us; or they will tell us about their old home in a way that will charm. Then we can tell them more about our land, about our homes, our schools, our government, and about our farms and we shall all be good folks together. The people from Norway, Sweden, and Holland have taught us much about farming, gardening and dairying and they can teach us much more if only we will go to them as learners. In fact, if we will go to any of these foreigners as learners they will teach us

quite as many things as we can teach them. They will be glad to become our teachers if only we are willing to learn.

Setting Good Examples

If we go to them as learners we shall soon win their confidence. If we show them that we believe in them they will all the sooner come to believe in us. To gain their confidence we must show ourselves worthy of confidence. Then they will be glad to copy our ways. It would be sad to have them copy the ways of those Americans who are coarse, boorish, ignorant, profane, loud, and cheap. They would be far better off to remain as they are. We would have them copy those of our people who are educated, cultured, modest, and high-grade. So a big task lies before all of us who call ourselves Americans. They ought not adopt our ways unless we can show them that our conduct merits their approval and admiration. We need not expect them to take us on faith. They will be watching us closely every day and they have a right to do so. If our conduct is not right they will soon find it out and will shy off from us and our ways. We must show ourselves to be their sincere friends before we can hope that they will be friendly to us. If they find that we are trying to use them for our own profit, if they find that we are not treating them fairly and honestly, they will distrust and turn away from us. So the best way to American-

ize these new-comers is for all of us to show ourselves to be true, honorable, sincere, and friendly Americans.

QUESTIONS FOR CLASS DISCUSSION

Who are the best Americans? Why do we require people who live in America to be Americans? Name as many reasons as you can why America is the best place on Earth to live? Why does the flag of our Country mean so much to every boy and girl? Why should every school room of the United States have an American flag unfurled at all times? Why is it fair to require every boy and girl to go to school? Are we better Americans than we were a few years ago? Why?

SUGGESTIONS FOR STUDY

Find out the best statements made about our Country by each of the following men and women: George Washington, Thomas Jefferson, Andrew Jackson, Abraham Lincoln, Jane Adams, and Theodore Roosevelt. Name at least ten great Americans who showed their American spirit during the Great War. Show how in many ways the public schools teach true Americanism.

V. THE ADOPTED AMERICAN

EVERY boy and every girl ought, sometime, to red the book entitled "The Making of An American" by Jacob A. Riis. His home was in Ribe, Denmark. For four years he lived in Copenhagen learning the carpenter's trade. Then, in 1870, he came to America at the age of about twenty-one. He sailed from Glasgow on the steamer *Iowa* and after a long and stormy voyage landed in New York. Some friends in Ribe had given him forty dollars to help him on his way to fame and fortune in his new world knowing that he had barely enough to pay his passage in the steerage. He had heard many stories about the wildness of our country and, so, thought it necessary to buy a large navy revolver. For this he paid one-half his remaining capital. This weapon he wore on the outside of his coat feeling that he was thus equipped to hold his own with any of the wild things which he might meet on Broadway or elsewhere. His first lesson came from a friendly policeman who took him in tow and explained to him that a revolver was not a necessary part of a young man's equipment in New York and advised him to put it away. The stories he had heard led him to believe that he might see lions and buffaloes charging along the streets. As he, himself, says in his book "I was very green."

The White Soul

This story of the revolver shows us what wrong notions some foreigners have of our country. There are wild animals in the mountains of the West, to be sure, but the young Dane did not know that these mountains are more than two thousand miles away from Broadway. Indeed, it is quite possible that the people of the little country of Denmark do not know that it takes five or six days, at least, to travel the length of our country in a fast train. We may smile at the young foreigner and his revolver but he was in need of a friend just as every foreigner who comes to us needs sympathy and help. The policeman did young Riis a real service and, at the same time, taught every other American a useful lesson. Jacob Riis, standing there on Broadway with a revolver strapped about him and with only a few dollars in his pockets represents the many thousands who come from other lands to make their home among us. He was green, of course, just as we should be if we went to his country. But as Theodore Roosevelt said of him "He had a white soul." He had pluck, perseverance, industry, and right purposes. He came to our land not to loaf, not to sponge his way, but to work. He had a hard struggle but he did not give up or whine, but went right on working. When he died in 1914 Mr. Roosevelt said of him "If I were asked to name a fellow-man who came nearest to being the ideal American citizen, I should name Jacob Riis."

Pluck And Hard Work

After trying to get work in New York for four days without success he joined a gang and went out to Brady's Bend Iron Works near Pittsburgh. There he built huts for the miners. Then he tried coal-mining but one day of that was all he cared for, so he went back to the carpenter-shop. Then the Franco-Prussian war began and he was eager to go back to help the French. Drawing his pay he went to Buffalo, pawned his trunk and contents, and finally arrived in New York with just one cent. His appeal to the French met a cold reception, so he pawned his revolver and boots to pay for his lodging, was turned out and told to come back when he had more money. His only possessions were a gripsack, a linen duster, and a pair of socks. With these he started out to hunt work. He worked on a truck-farm three days, did odd jobs about the country to pay for his meals, then worked two days in a clay-bank, and finally got work in a brick-yard at twenty-two dollars a month. Here he worked six weeks and then made another effort to get to France as a soldier that came to nothing. His money was gone, he could get no work and he was forced to join the great army of tramps "wandering about the streets" as he tells us "in the daytime with the one aim of somehow stilling the hunger that gnawed at my vitals, and fighting at night with vagrant curs or outcasts as miserable as myself for the protection of some sheltering ash-bin or doorway. I was too proud in all my misery to beg. I do not believe I ever did."

Poverty And Perseverance

In a chapter on "Working and Wandering" he tells us of one of the many kinds of work he did and his much roaming about. His keen sense of humor enabled him to laugh at hardships. As he tells us "I was out to twist the wheel of fortune my way when I could get my hands upon it. I never doubted that I should do that sooner or later, if only I kept on doing things." When he lost one job he started in search of another. In his tramping about he often did not taste food for a whole day — sometimes longer. But he did not give up. He had too much grit for that. So we find him felling trees, cutting ice, repairing a steamer, trapping muskrats, being hired man on a farm, milking the cows and doing the chores, working on the railroad as one of a gang, and finally going toward Buffalo. As he tells us "I walked day and night, pursued in the night by a hundred skulking curs that lurked behind trees until I came abreast of them and then sallied out to challenge my progress. I stoned them and went on. Monday's setting sun saw me outside Buffalo, tired, but with a new purpose. I had walked fifty miles without stopping or eating. I slept under a shed that night and the very next day found work at good wages. * * * I kept that up all winter and became quite opulent even to the extent of buying a new suit of clothes the first I had had since I landed."

Jacob Becomes a Reporter

His father was a teacher and did editorial work on the local paper. So, it was quite natural that

Jacob should think of becoming a reporter. He had had so much experience in the slum districts, sleeping with other tramps in the police station, and being turned out into the rain and cold by police officials that he had many facts in his mind if he should ever get a chance to use them. But the chance had not yet come. So, he did many other things while waiting. He sold tables — so many of them, in fact, that he drove the firm into bankruptcy. However, it was not his fault but, rather, the fault of the firm's wrong calculations. Instead of getting more than four hundred dollars he got exactly seventy-five cents. Then he sold flat-irons, and then books and finally got a place as a reporter. In this work he had many ups and down. His first work in this line was a banquet at the Astor House where he saw a wealth of good things to eat — and he had gone without food for three days. Later he worked on a paper in Brooklyn and when it failed he bought it and made such a success of it that he sold it for five times its cost and set out at once for Denmark where he was married to Elizabeth the girl of whom he had been dreaming and for whom he had been working and suffering for six years.

Newspaper Work

He soon returned to New York and began his newspaper work in dead earnest. His ambition was to do away with crime, and dirt, and political abuses. Theories did not greatly concern him but facts became his artillery. So he told the facts as he knew them from harsh experience. He was

laughed at, and persecuted but went right on. But print was not enough for his purpose, so, he learned photography and when the flashlight came about, he used to show conditions as they were. He took pictures of the slums and of the tenement houses that reeked with disease because they were so overcrowded with people. There was no denying the evidence of the camera and the landlords quaked in their shoes when they saw the pictures he printed. At one place he found fifteen people sleeping in a space that was barely sufficient for five. Among these was a baby only a week old. When people came to know of these conditions they were aroused and made demands upon the health authorities for improvement. His pictures showed alleys and cellars that reeked with filth. Mulberry Bend was the home of dirt and crime and upon this he turned his battery of facts day after day until finally the rookeries were torn down and the light of the sun was let in.

Cleaning Up New York

No one can read the work of this Dane and not have the feeling that he was heroic. Nor could he ever have done what he did if he had not had a deep feeling for the welfare of his fellow-men whether native or foreign. When he began his work the officials treated the unfortunates as if they had no souls and no feelings. The great work of Jacob Riis was his proving to these officials and to the people, in general, that the poor people who crowded the tenements, the tramps who thronged the police

stations, and the outcasts all have souls. The tramps had been told to move on but Jacob Riis inspired them to move upward and led them to believe that they still had a fighting chance for decency and right living. He had been a tramp himself and he knew. The pity of it was that while this foreigner was working with might and main to give the outcasts a chance he was ridiculed by native Americans who made light of his work. While he was striving to do away with crime, and disease, and filth, there were those who placed obstacles in his way because his work was taking money from their pockets. They seemed not to care for the souls of people so long as they could reap a harvest of dollars.

His Friend Theodore Roosevelt

When Colonel Roosevelt came upon the scene Jacob Riis found in him a strong ally. Mr. Riis tells of his coming in these words: "We were not strangers. It could not have been long after I wrote *How the Other Half Lives* when he came to the *Evening Sun* office one day looking for me. I was out, and he left his card, merely writing on the back of it that he had read my book and had 'come to help'. That was all and it tells the whole story of the man. I loved him from the first day I saw him; nor ever in all the years that have passed has he failed of the promise he made then. No one ever helped as he did. For two years we were brothers in Mulberry Street. When he left I had

seen its golden age." This gives us a fine picture of Mr. Roosevelt. Here was a great American who had come to help a foreigner clean up and Americanize the worst part of a great city where dirt, and disease, and vice held sway over a section that contained a million people. And they did clean it up. They built school-houses where before there had been gambling-dens, saloons, and filthy tenement-houses. They made public parks and play-grounds for children, and made them beautiful with grass and flowers. They did away with dark alleys that abounded in slime and vermin and let in the sunlight to make them into streets that were clean and wholesome where people could live as people should live.

A Life of Service

This story of the noble work of Jacob Riis is certain to make every boy, who reads it, whether foreign-born or native-born, feel that he, too, can do some large service for his country. There are still many things to be done, and every day can be made a clean-up day. We still have vice, and ignorance, and grime and the boys and girls of our land need not stand idle for lack of something to do. In the cities, and towns, and even in the country there are many conditions that can be made better. This foreigner has shown us the way and our country owes him honor and gratitude. In working for the well-being of our country he became a stalwart American. He worked out his own salvation in working for us. His career shows how thoroughly American the foreigner can become.

We have many such adopted Americans who are doing noble service for this land of their adoption. Once when Mr. Riis had gone back to Denmark on a visit he was taken ill. Then one day looking out the window of his sick-room he saw a ship going by that carried the American flag. As he tell us "I sat up in bed and shouted, laughed and cried by turns, waving my handkerchief to the flag out there. They thought I had lost my head, but I told them no, thank God! I had found it, and my heart, too, at last. I knew then that it was my flag, that my children's home was mine, indeed; that I also had become an American in truth." Most heartily would Jacob Riis have given the Flag Salute that came to us from another foreign-born Mr. Israel Zangwill: "Flag of our Great Republic, Guardian of our homes, whose stars and stripes stand for virtue, liberty, truth, and union, we salute thee! We, the people of distant lands, who find rest under thy folds, do pledge our lives, our hearts, our sacred honor, to love and protect thee, our flag and the liberty of the American people forever!"

QUESTIONS FOR CLASS DISCUSSION

Why do you like the story of Jacob A. Riis? Can you tell another story just about like this one? Why did Theodore Roosevelt like such a man? What good did all the suffering of Jacob Riis do him? Would you not like a story better if it did not have so much suffering portrayed in it? Why not? Was Jacob Riis ever a tramp? Did Mr. Roosevelt and Mr. Riis do what they did for New York for themselves or for the people of New York?

SUGGESTIONS FOR STUDY

Make a careful study of the regulations which keep out certain undesirable people from our country. Find out as much as you can about the deportation of people from the United States directly following the Great War. If possible make some inquiry among the foreigners of your community as to why they came to this country and whether or not they expect to return to their native land. A survey under the direction of the teacher concerning this question would be very beneficial to all concerned. Discuss to some extent as to whether or not slum districts may be avoided in large villages and cities.

VI. THE ARTIST CITIZEN

A GIRL may be an artist in the kitchen washing dishes quite as truly as in the parlor playing the piano or in the studio painting a picture. It all depends upon how she feels while she is doing the work. Elbert Hubbard once said "Art is the expression of man's joy in his work." So, if the girl finds joy in making the dishes, glassware and silver shine and in making the kitchen clean and orderly, she is an artist at heart and the artistic work she does is an expression of her artistic self. We all express ourselves in various ways. Our speech, and our writing are the two most common ways. The cartoonist expresses himself in pictures, while the sculptor expresses himself in statues. Then, again, people express themselves in their dress. If they are slovenly in their feelings they will be dowdy in their dress. We all express ourselves in our work. It is our work that tells what sort of people we really are. If we go into the kitchen after the girl has finished her work we can tell whether or not she is an artist. We can tell whether she found joy in her work or whether she did it grudgingly in her haste to get at something else. If she found no joy in her work the kitchen will show it. It will show that the work was done in a hasty slovenly way, and that the

girl took no pride in her work, but was probably frowning and scolding all the while, and not singing or whistling.

The Artist in Home Work

The girl who bakes a beautiful brown loaf has a right to take pride in it and her joy in this bit of work proves that she is an artist at heart. She can be an artist cook as well as an artist musician and she will find joy in doing both. The loaf is one way in which she expresses herself and the music is another. In her bed-room, too, she proves that she is an artist. Until the bed is made up, the floor swept, the furniture dusted and polished, the clothing all put into place, and everything made spick-and-span, she does not feel comfortable. But when she has made everything just right she looks upon the work with great pride for the room is now another expression of herself. The boy who is an artist gardener finds the same joy in his work as the girl finds in hers. He sees to it that his garden is made a delight to the eye. The rows are straight, the soil is made rich and fine, there is complete absence of weeds, the plants are supplied with water, and the soil is kept loose. Nothing short of this will satisfy him. This garden is telling all who see it what sort of boy he is and he would blush to have it tell that he is lazy, or slovenly. He can not be either for he is an artist and his garden must express himself. When the work is done, the watering-can is put back where it belongs, the hoe is hung

up in the shed, the weeds are carted away to the manure pile, and everything is made ship-shape.

The Artist Farmer

If this boy becomes a farmer he will be an artist farmer for there are farmers who are artists in every phase of their work. The artist farmer keeps his fences and out-buildings in good repair. He fertilizes his fields and cultivates them with great industry and thus causes them to produce crops which are abundant in quantity and excellent in quality. He sprays his trees at the right time and insures much good fruit. He provides for the comfort and well-being of his live stock. He gives them the right sort of food and shelters them from storm and cold. When the season is over he cleans all the farm implements and stores them in the shed for the winter. Nothing less than system can satisfy him. His fields, fences, orchards, garden, implements, and stock tell us what sort of man he is. Again, his farm is an expression of himself. Seeing that he is an artist every feature of his work will show his artistic touch. Weeds, briars, and haphazard methods would jar upon such a man as this. He will go out of his way to pull a weed or to drive a nail into a board that has become loose. He is master of his work and never permits it to master him. His neighbors come to him for advice for they see at once that his ways of doing things bring success. His products bring fancy prices for he has an established reputation in the markets.

His vegetables, fruits, and grain are always in demand, for they are among the expressions of himself.

The Artist Grocer

According to Mr. Hubbard's definition of art the grocer is an artist if he finds joy in his work. There are some grocers, as we all know, who are truly artistic. In such a grocery the customer finds it a pleasant experience to look about at the orderly arrangement of goods, the clean floors and shelves, and the complete absence of anything that would offend good taste. There are no decayed vegetables or fruits to be seen, nor has any soil been allowed to remain upon them. They are all clean and seem just to have come from the garden or the orchard. Nor are they dumped upon the floor but are placed in clean bright baskets or boxes. Not only so, but each clerk knows that he must treat each customer with courtesy and give to every package an attractive appearance. Only such conduct will satisfy the demands of the grocer. He is an artist and everything about him must be clean and artistic. What he desires for his grocery he desires, also, for his home, his neighborhood, and for the entire community. His home surroundings are kept as clean and sanitary as his grocery. There are no broken windows in his house, no broken door-knobs, and no broken fixtures. The back yard is as clean as the front yard. Dirt and junk he will not have. A broken pavement must be fixed at once and when the street needs repairs he does not rest until the work is done. He is clean in his person and in his

habits and would have all that belongs to him equally so.

The Joy of Artistic Work

What is true of the grocer is true, also of the barber, the carpenter, the plumber, the brick-layer, the plasterer, and the street-sweeper. They are all artists if they do their work with joy and take pride in it. The artist takes deep and continued interest in his work and is, all the while, trying to turn off the best piece of work that ever left his hands. He is thinking far more about doing excellent work than about shorter hours and larger pay. He is trying to do work of such quality that his employer will recognize its merit and pay him accordingly. He does not watch the clock. He is so much interested in his work that he would be glad to have another hour or two in which to finish. These same things may be said of the milliner, the dress-maker, the nurse, and the stenographer. If they find joy in their work they are artists, too. If their work is drudgery to them they are mere time-servers. They are artisans but not artists. The artist insists that her work shall be genuine whether she is a milliner, a sales-woman, or a house-keeper. There must be no veneer and no covering up of defects. Her work must be as good on the inside as it is on the outside. There must be nothing false or fictitious about it. The artist is sincere and genuine, and, therefore, her work is sincere and genuine, whether it is a hat, a dress, a loaf, or a painting.

The Artist Pupil

Boys and girls who are artists will be at much pains to make their school-rooms, their homes, and the street on which they live clean and beautiful. They see to it that no injury is done to the trees along the street. They gladly water the flowers or sprinkle the lawn for a neighbor that there may be no loss of beauty. They are quick to see litter on the street and are eager to remove it. They are glad to stop their play for a moment to pick up loose paper from the street. When they clean the blackboard at school they do the work thoroughly. They say that the board is either clean or it isn't. There can be no half-way work with them. They feel that if the work is not worth doing well it is not worth doing at all. So their work is always clear-cut with never either a smear or a blur. There is no such thing as "a lick and a promise" with them. If a girl tidies up the teacher's desk that work becomes the most important thing in the world for her until she finishes it and then she goes to the next one and does it with equal thoroughness. If the boy is sharpening a pencil for the teacher he does not haggle it but takes such pains with it that he does not need to apologize either to himself or to the teacher. If he is cleaning snow from the walk he does not stop until the walk is clean. Then, and only then, can he look upon his work with a smile for he knows an artistic bit of work when he sees it, even if it is his own.

The Public Official

When the artist citizen is elected to a public office he takes with him into public affairs the same feeling for right conditions that he has for his private affairs. If he is a county official he sees to it that the property of the county is kept in good repair. He can not have it look slovenly or dirty. He has too much pride in himself and his work for that. The roads, the bridges, the ditches, and the county buildings must be kept in such excellent condition that all the people of the county will find them a source of pleasure. He would have all these people gain the feeling of artists and he knows that cleanliness and order in county affairs will help them to gain this feeling. If this artist citizen becomes a state official he has this same feeling as to all the property of the state. He insists that all the wards of the state shall have the best possible conditions in which to live. Their lives are drab enough at the best and he is eager to ease their burdens as much as possible. He would give them lawns, flowers, trees, and birds to bring them joy, as well as all the things that will give them health. If he becomes a member of the legislature he takes with him a deep desire to place such laws on the books as will give to every man, woman, and child in the state a better chance to have health, prosperity, and happiness. He examines every measure that is proposed with this in mind and works with the utmost diligence to improve conditions for all the people.

Looking Forward

When all our people have become artist citizens there will come to pass many changes in our ways of doing things. Many things as we do them now will then seem crude and wrong. Ugly things will disappear and beautiful things will take their places. We shall no longer make things that are ugly because there will be no demand for them. Our streets, our pavements, our country roads, and even our alleys will be kept clean and in good repair. Our houses, our outbuildings, and our fences will all be pleasing to the eye. There will be no mud-holes, no filth and no weed-patches. The places that now breed flies will be made clean and the flies will disappear, for flies and dirt go together. The filthiest places are the places where flies are to be found in largest numbers. From these places they come into our homes and bring some of the filth with them, as well as poisonous germs. They walk over our food, leaving a trail of germs. The mother would scream if a snake would crawl across her baby's face, but a snake is clean when compared with a fly. The artist citizen will see to it that flies are banished as dangerous pests. He will see that sinks, and lavatories are kept as clean as soap, hot water, and disinfectants can make them. When we all become artist citizens our land will put away ugliness in every form and soon become America the Beautiful.

QUESTIONS FOR CLASS DISCUSSION

Is there any girl who really likes to do household work? If so find out her explanation. How would you suggest approaching a boy in order to develop in him an interest in gardening? Is it possible to have boys and girls between the ages of 14 and 16 years really interested in work? Why do some people do their work better than others every day? Why are many people willing to do their work in a slip-shod manner? Why do the people who employ such labor accept it?

SUGGESTIONS FOR STUDY

The teacher should find out what each student of the class expects to do for a life work. Then inquire what each member had expected to do a year or two ago. Incidentally this investigation would likely place the question definitely before each child as to his future work. Choose the names of several men and women of the community who do the work they do in the best possible way and see why they do so. This will be easy because any one interested in what he is doing will gladly tell the reason why. The teacher or some member of the class will likely be able to report concerning a man who has held several positions or who has done several kinds of work within the last few years. See whether or not this man has been successful in what he has done. If not, why not? The teacher and students could make a survey of the properties within a mile or two of the school building taking especial notice of the artistic and clean homes and well kept lawns. See if it is possible to find out the reason why some people desire to do this while other people do not care.

VII. LEISURE TIME

IF people who kill time could be arrested for murder, the jails would all be crowded. For we do kill time, all of us, more or less. Some of us kill time by doing nothing, others by doing worse than nothing, and still others by doing things that are not worth doing at all. If hours were gold dollars we would seize them and take care of them, without the loss of a single one. But, simply because we can not turn them into cash at once we fritter them away or, sometimes, kill them without pity. If these hours were living things and we should treat them as we now do we would be arrested for cruelty. Sometimes a man uses up an hour in telling how much he regrets that he did not make better use of his hours in the past. In this way he wastes another hour in addition to those which he wasted before. Had he used this hour to some good purpose we would be more likely to think that his regrets were sincere. He can not recall the hours that are past but he can use the present ones to better advantage. If every person should form the habit of making each hour give a full account of itself there would be less occasion for regrets later on and we would all feel better satisfied with ourselves and our work.

Three Divisions of The Day

We may divide the day into three parts, allowing eight hours for work, eight hours for sleep, and the remaining hours for other things. Two of these are enough for the dining-room and the bath-room, and we ought all to take two hours for play. Each one must decide for himself how these two play hours shall be spent, but, whatever we play at, we ought to play in such a hearty way that we shall be able to forget all our troubles and even our work during these two hours. But there are those who will say that they are too busy to play. These people merely prove that they do not manage well. Some people claim to be busy who have very little to show for their busy-ness. They fuss and fume around without getting much done. If they were at work instead of telling how busy they are they could probably find time for the play. Or, if they would learn the art of doing more work in a given time, they would have time to play. Too many of us think we are busy when we are merely using up our time doing things of little consequence. Some one calls the time thus spent "busy idleness." It is easy for some of us to spend much time on things that have no real value. The value of a bit of work can not be told by the time it takes to do it. Some people can do a big piece of work in a short time while others take a long time to do a small one.

The Best Way to Rest

Some people spend a great deal of time in what they call resting. Now, the best sort of rest is to

do something else but these people seem to think that the only way to rest is to do nothing. The schoolboy gets his rest by playing ball after school hours and it is much better for him than idleness. He may work at the game much harder than he works at his books but it is a rest for all that. The banker or the merchant finds that work in the garden is a good form of rest. His mind is taken off his business and the exercise is a good tonic. He comes to the supper table feeling, as he says, "like a two-year-old." If he had sat idle during the time he spent in the garden he would have come to the table feeling weary and dull. The health he gains by such a change of work is of more value than the vegetables he raises. Many a man has a nervous break-down because he has not learned how to rest by a change of work. A gymnasium is quite all right if the man can not have a garden but the garden or its equivalent is far better. The garden causes the man to forget himself and think of something else. That of itself is restful for it is quite true that some people wear themselves out by thinking of themselves too much.

Our Four Hours of Leisure

But there are still four hours of the day that we have not taken into account. We have eight hours for sleep, eight for work, two for bath and meals, and two for play. What people do with the other four tells us what sort of people they are. Two men may work side by side for eight hours and play together for two hours but we must look

to these four hours of leisure to give us a clue as to what these two men really are. There were two such men working on the street-car line as conductors. One of them spent his leisure hours sitting around telling stories and exchanging small talk and cheap gossip with his mates. The other was at home working at mechanical drawing. In three years this second man was promoted and soon owned a home of his own. He now draws more than twice the salary of the first man. This first man calls it luck and seems not to know that the second man won his home and his double salary by doing something worth while in those four hours of leisure. Elihu Burritt was a blacksmith but managed somehow to find time outside his hours of work at the anvil to learn eleven languages. If he had idled his leisure time away he would never have known all those languages and never would have been known in history as the "learned blacksmith."

The Value of an Hour

Not counting Sundays and holidays the year has quite three hundred days and four hours a day gives us twelve hundred hours of leisure each year. In twenty years we have twenty-four thousand leisure hours. The boy who would accept twenty-four thousand dollars for his leisure time for the next twenty years and agree to idle or fritter that time away would make a sorry bargain. If he can not make that leisure time produce more than that amount of money in twenty years he must be a

poor sort. He would prove that he hasn't much faith in himself. But aside from the money, he would rue his bargain every day. The mirror would tell him every day what a sorry fool he made of himself in selling his leisure for "a mess of pottage." He would find a thousand chances to use those hours to his own profit and pleasure, but he must stick to his bargain. The money would give him but little comfort. A millionaire once told a boy of twelve that he would gladly give up every dollar he had and go back to work with a pick and shovel if he could go back to the age of twelve with the boy's chances. That man valued hours at far more than a dollar each.

The Reading Habit

It would seem to be a fairly easy matter to read twenty pages of a book in an hour. That means eighty pages in the four hours of each day's leisure time. That, again, means a book of three hundred and twenty pages in four days or seventy-five such books each year. But there are people who do not read ten books in a year. This goes to show that they either spend their leisure time in other ways or, else, they spend it in idleness. If they would read seventy-five books a year, at the end of twenty years they would have read fifteen hundred books. By reading four hours a day one can easily read the Bible through in a year, and yet there are people, here and there, who have never read this great book through. One can read all that Shakespeare has written in a single year and not take

any time from regular work, but there are many people who have never read a half dozen of his plays. They may claim that they do not care for Shakespeare but this is a weak excuse. He must be worth reading or thousands of other people would not read his plays. We know that he is the world's greatest writer of plays and, if we can not read him, we are merely saying that we are not able to read what thousands of others read with pleasure. It seems a fair statement that any person who reads at all can soon learn to enjoy Shakespeare.

What Can Be Done in Twenty Years

A girl of average ability certainly can learn to play the piano with a fair degree of skill in twelve hundred hours if she works at the task sixty minutes an hour with diligence; and a boy can surely gain a good degree of mastery of the violin in the same way. If the young people devote their leisure time to music they will be expert musicians long before the end of the twenty-year period. But they can dawdle this leisure time away, if they elect to do so and have nothing to show for their leisure. The boy of twelve can become an expert in history in the next twenty years by devoting his leisure time to this study. He may be a farmer, a mechanic, a merchant, or a lawyer, but, in addition to his regular work, he can become an historian. But if he fails to use his leisure, he will be only a farmer, a mechanic, a merchant, or a lawyer. The girl can become an artist in twenty years and still

rank high as a teacher, a nurse, a milliner, a physician, or a home-maker. In twenty-four thousand hours any boy or girl ought to become expert in science, mathematics, or in language. In twenty years the girl ought to be able to read Latin, and Greek, and speak fluently French, Spanish, and Italian, or she can idle away her leisure and have no acquaintance with any of these languages.

Deciding Our Own Future

We must all decide for ourselves whether we shall use our leisure during the next twenty years on things that are worth while, such as music, art, science, language, history, or invention, or whether we shall use it in idle talk or in playing silly games just to pass the time away. At the same time we shall be deciding whether we are to be worth while men and women or whether we prefer to become cheap, artificial people. We must decide for ourselves; no one else can decide for us. If we elect to become cheap folks we shall be cheap to the end of life and the world will not miss us when we are gone. Many people spend their money foolishly and far more spend their leisure time foolishly. If we had cyclometers attached to us that would show how many hours of our leisure we trifle away the record at the end of twenty years would show what kind of people we are. This record would not give much comfort to people who look forward to their hours of leisure as a time for frivolous things or blank idleness. Squandering leisure hours

is one of our national sins for, as a people, we waste enough leisure time to make our country both great and beautiful.

QUESTIONS FOR CLASS DISCUSSION

Do you know of any one who is opposed to play? If so find out the reason why. Name, if possible, three or four different kinds of rest after work. Try to find out if there is any one in the community who works hard but who does not accomplish much for the time spent in such work. Why is this so?

SUGGESTIONS FOR STUDY

The teacher should have each student keep a definite record by minutes of how the time was spent for one week, then compare the student's record with that of the teacher. The teacher should appoint a committee of two or three to take notes on the different types of idleness which may be seen in the community. A few illustrations of conversation of idle people would be interesting. Discuss the question of whether or not a change of work is really a rest, such as gardening for the bookkeeper or an hour of study for the farmer.

VIII. WISHING

WISHING is the best fun there is. It is a fine game and every wide-awake person, man, woman, girl, and boy is playing at it all the while. The person who is not wishing is not really alive though he may be walking around. But the person who is wishing shows in his very thought and action that he is alive. He is on the track of something every minute. He knows where he is going and what he is going for. He does not dawdle and drag along for he is after something. He has no time for loafing, for he has some plan in his mind and is busy working it out. He is making a straight course toward the thing for which he is wishing and works his way through or over the obstacles in his path. He is not turned aside by rain, or snow, or cold, but goes right on, never stopping until he reaches his goal. Then he laughs at the trials, the hardships, the hunger, and cold that he endured on the way. He was so eager to reach his goal that he paid small heed to the discomforts along the way. The man who is caught in a storm on a dark night does not stop because of the storm and the darkness but drives on more rapidly that he may the sooner reach his home. Then he soon forgets about the storm in the joy that he has that he has reached the object of his

wishing. If he had not been wishing for home he would have sought shelter.

Wishing and Working

The person who is wishing for something and wishing hard will find some way to get it. The boy who is wishing for food will find his way somehow to the cookie-jar, the pie shelf, or the apple-tree. If he does not wish for food he will not bother his head about any of these, but will lazy around until he gets hungry. The boy who wishes hard to have all the problems of his lesson solved in time for the recitation will work hard at the task. He will not hear the clock strike or the bell ring but will dig away at those problems as if he were working at a fire to save life and property. But the wishing comes first. If he does not wish he will not work but will complain that the lesson is too long and too hard, or, if he fears a low mark, or a scolding, he may get some other boy to solve the problems for him. If a girl wishes hard to become a musician she will not watch the clock when she is practicing. She will forget about the clock and go right on past the end of the hour and past the time for lunch unless some one reminds her. Her wish is the big thing in her life for the time and other things are not important. But, if she doesn't wish to learn music she will merely put in the time, and will accomplish little or nothing.

Thomas A. Edison

Somebody tells us that every wish comes true if we only wish hard enough. That means, of

course, that the harder we wish the harder we work to make our wish come true. Everybody knows about Edison. He is a great wisher. Every time we look at an electric light we think of him and his big wishes. He got to wishing hard to give the world an electric light and then worked hard to make that wish come true. He became so interested in his work that he often forgot about meal-time and bed-time. In fact, he has been known to keep working on in his laboratory for forty-eight hours at a stretch. If he hadn't been wishing hard he could not have been hired to do without food and sleep. He was not thinking of an eight-hour day; he was thinking about the thing he was wishing for. And hard work followed close upon the heels of his wishing as it always does. Every time we see an electric light we shall know that it is one of the flowers of his big wish that has blossomed forth. He is a dreamer as we all know. He dreams of things that no one else has ever thought of and then sets to work to make his dreams come true. He builds his air-castles first and by hard work makes these air-castles real ones. He takes one of his air-castles, dips it into a huge bath of hard work, and, behold, it is made real.

Notable Wishers

Queen Esther once had a wish as noble and beautiful as herself and that is putting it very strong. Her big wish was that her own people, the Jews, might be saved from the persecutions of their enemies of whom Haman was the leader.

Now Haman was in high favor with the King and that made Esther's task all the more difficult. It meant death to her if she did not win the King over but she did not hesitate to take the risk. As she went into his presence she was saying "I will go unto the King though not according to the law and if I perish, I perish." Like a brave soldier she looked death straight in the eye but did not falter or flinch for the wish in her heart gave her courage. She won the King's favor, her people were saved, and their enemies were punished — all because a good and brave woman had a big wish that led her on. Rosa Bonheur was a wisher, too. As a mere slip of a girl she wished that she might become an artist and then set to work to make her wish come true. And it did come true. If this big wish had not taken possession of her she might have spent her time preening herself before the mirror, painting and powdering her cheeks and in other ways making herself cheap. Instead, she donned overalls and cap and went to work. Now her name is well known by every lover of art the world over and her career shows that every wish comes true if we only wish hard enough.

The Results of Wishing

It would seem, then, that one of the best things a boy or girl can do is to get to wishing hard for things that are worth while for this is the start on the road to deeds that are worth while. No one has ever done big things who has never wished for any but little things. The boy who wishes for

nothing bigger than a tin whistle or an ice-cream cone will not soon write a book, tunnel a mountain, or invent a useful machine. We can tell the size of people by the things they wish for, when they get to wishing hard. If some article of dress is as high as a girl's wishes reach we know her size at once and feel reasonably certain that she will not become a musician, an artist, a writer of books, or a leader in community affairs. If we find her wishing for a college education, for the experience of travel to historic places, or for a place among the great women of the world we know that she will not be petty and superficial when she grows up. If we find a boy wishing hard to be a historian, scientist, an explorer, or an orator we expect him to become a man of distinction and not a mere scrub. Many a man tries to excuse himself for not making more of life by telling that he was poor, or had no encouragement at home. But, the truth is he never wished hard to make the most of himself. If he had wished hard he would have broken through such barriers as these.

Lincoln as a Wisher

Lincoln had no encouragement at home and his poverty was such as very few boys now have. But he broke through. He was a lank, gaunt, ungainly lad but had big wishes inside him that carried him over or through obstacles that would have caused another kind of boy to complain and whine. When we see him lying on his stomach before the fire digging out his geometry with no teacher to help;

when we see him walking miles to borrow a book we know that he had grit and pluck. Beneath and behind his grit and pluck was a big wish to know things. Later on he wished that the slaves might all be free and made a solemn vow that if he ever had a chance he would hit slavery and hit it hard. He did get his chance and he did hit slavery hard but back of the Emancipation Proclamation was the wish that got firm hold of him years before. He became an orator, a master of English, but this did not come by chance. First he wished and then he worked. Then the people who neither wished nor worked called him lucky, and said he was a genius. He was neither of these, but he did have his mark set high and kept on working until he reached it. We are told that his Gettysburg Speech was delivered in about two minutes but it took him twenty years of hard work to prepare it.

Whitney, Peary and Columbus

Whitney never could or would have given the world the cotton-gin nor would Howe have given it the sewing-machine, if they had not, first of all, done some big wishing. It is said that Howe burned some of his furniture to keep him warm while he was working out his invention. He never would have done that if he had not been in dead earnest. To do such a thing as that a man must have a great fire of zeal burning in his heart. Without such fire Peary never would have endured all the hardships that he encountered on his way to the North Pole. Columbus could not have been hired to do what he did. There was more than wages back of that hard

and dangerous enterprise. He got to wishing hard to travel around the world and he would have done so if America had not stopped him on the way. His men became discouraged but he did not. They were working for wages; he was not. He was urged on by something that made mere wages seem puny by comparison. That big wish of his was a part of himself. He could not get away from it nor fail to obey it. It had possession of him and kept him at his task. The man who is working for wages drops his tools as soon as the whistle blows, but the man who is led on by a big purpose does not hear the whistle. The man who is working for wages runs to shelter when the rain comes but the man who is obeying a big wish does not heed the rain.

Opportunities For People Who Wish Hard

Clara Barton did a big piece of work when she organized the American Red Cross; Cyrus W. Field did a big piece of work when he stretched a cable across the ocean; and George Goethals did a big piece of work when he built the Panama Canal. But there are many other big things still to be done. All we need is big men and women to do them. They must be big enough in mind to find out what these big things are and then have wishes big enough to spur them on. We have not found cures for cancer, epilepsy, tuberculosis, and feeble-mindedness yet, and we need some one who is big enough to do this work. We have not yet found a way to store up the heat of the sun for use in winter instead of coal and gas; and we need some one to do this piece of work. We have not found a way yet

to induce all people to live according to the Golden Rule and we need some one who is big enough to do this. We have not found a way yet to cause all people to have big wishes instead of little ones and we need some one who is big enough for this task. There is plenty of work yet to be done and this work is calling for people who can wish hard and work hard.

QUESTIONS FOR CLASS DISCUSSION

When is wishing worth while? When does wishing become dangerous to your happiness? What was George Washington's greatest wish? Why was Aaron Burr a failure on account of his wishing? What do you think was Abraham Lincoln's greatest wish? How long do you think he had this wish? Show the difference between wishing and being envious. How may little wishes grow into big ones? Show for example a number of things you have wished for and obtained in one day. Why are the bigger wishes often the hardest to have come true? Let each member of the class tell of his or her greatest wish up to the present time. Why is wishing a good thing to practice? Are most of your wishes for your own pleasure or for others? Why does wishing make some people unhappy?

SUGGESTIONS FOR STUDY

Find out how Thomas A. Edison makes his wishes come true. Have each member of the class tell of a wish which came true and why. Assign to some member of the class the reading of "The Great Stone Face," and explain the examples of wishing set forth in the story. Can you name any man or woman who worked for years for something which was not completed or accomplished. Show how many people may have the same wish and work for years to accomplish it. Make a list of five of the greatest wishes of which you know. What was Andrew Jackson's greatest work? Tell something of his wishes and how he realized them.

IX. DOING ONE'S BEST

A WRITER of excellent books says, in one of them, that it is immoral for any person to do less than his best. This means, of course, that it is immoral for any one to slight his work. If all people did their best there would be more and better work done everywhere. The farmer would have larger and better crops. The carpenter would build better houses. The teacher would have a better school. The minister would preach better sermons. Law-makers would make better laws. The housewife would keep her home in better condition and supply better meals. And the public official would give better service. The boy who does his best in school may not solve all the problems of the lesson but he does his best and, so, is a moral boy. Another boy may solve all the problems and yet not do his best. This boy has not made the best use of his time and his powers and, so, is immoral. To do our best does not mean that we are to excel others; it means that we are to excel ourselves. If we did well yesterday, we must do still better today. A cobbler was asked if he did not find it monotonous to be driving pegs in shoes all day long. "Why, no", he replied "for I'm always trying to drive this peg a little slicker than the one before." He was trying to excel himself and thus was always doing his best.

The House-maid and The Farmer

In a certain home there was a house-maid who told her mistress that she had been converted. Then the lady asked her how she knew she had been converted. "Why" she replied "I don't sweep the dirt under the rugs any more." Some change had come into the life of this maid that led her to do her work better than before. She had been slighting her work before her conversion and, hence, had not been doing her best. The farmer who gets but fifty bushels of corn from an acre that would yield eighty bushels if well cultivated does less than his best. Had he done his best there would be more corn for sale and the price would not be so high for those who must buy corn. So, he makes the people pay more for their corn because he failed to do his best. Besides, if he does less than his best in the matter of raising corn he will do less than his best in other things. He will not care for his live stock as he should, and will not keep his fences and outbuildings in proper repair. He becomes shiftless and slovenly in everything he does and his neighbors wish that he would move away. They do their best and take pride in their fields, orchards, and gardens, while he does less than his best and takes no pains to help make the neighborhood beautiful and prosperous.

The Telegraph Operator

A business man who happened to be in a small town was anxious to send a telegram and hurried to the office at the railroad station for that purpose.

At the door he met the operator coming away. The man in a gracious manner explained the situation to the operator asking if he would not send the message for him. The young man very bluntly told him he would not and added that he was not paid for working over time and that the man should have come earlier. To this the man replied "Young man, I'd be glad to have the message sent but you are losing more by refusing to send it than I am by my failure to get it sent. You can not hope for promotion if you are indifferent to the interests of the people for whom you are working. They would not dare put you in charge of a large office fearing you might close the door in the face of a profitable customer. So, you are doomed to spend your days in some such little office as this unless you face about and begin thinking of the interests of your company instead of your own supper. Your wife would be glad to wait supper ten minutes if, by so doing, she could be assured that her husband was working toward a better place and a larger salary. Young man, it never pays to see how little you can do for the salary you receive, but it does pay to see to it that your company come to learn that they may rely upon you for the best that is in you."

"The Best That is in You"

That operator had not done his best. He had deprived the company of the price of the message; he had failed to help the business man in an emergency; and he had brought upon himself a talk from the man that gave him much concern. He would

have sent the message if he could have put the money into his own pocket. He would not steal a dollar but he felt that he had done what amounted to stealing in his failure to put a dollar into the pocket of his employer. He was honest enough to admit that. On his way home the words of the man came to his mind again and again "the best that is in you — the best that is in you." In his sleep that night he kept repeating the words "the best that is in you" and his wife wondered what could be disturbing his dreams.

Two Proverbs

There is a Spanish proverb which says "The good is the enemy of the best." This means, among other things that the person who is satisfied with work that is merely good will not try to do work that is his best. There is another saying that is better than the Spanish proverb. This saying is "Only the best is good enough." This is an excellent motto for the mechanic, the lawyer, the public official, the farmer, and the pupil. It is said that Stevenson rewrote one of his books not fewer than seven times, so anxious was he to do his best. It would have shamed him to give to his readers his second-best or his third-best. All through life he would have been asking himself the question "Why didn't I do my best?" The boy who mows the lawn or does an errand for his mother can easily tell whether he did his best or whether he did his second-best. The girl who washes the dishes, sweeps the

floor, or makes the beds can tell whether she did her best or whether she slighted her work. The man who repairs a machine knows whether he gave his customer the best that was in him. The dentist knows whether his work is merely good, or whether it is his best. We shall have shoddy work, just as we have shoddy goods if the worker does less than his best.

An Example of Doing One's Best

If the gardener always did his best his garden would be free from weeds and his vegetables would all be prize ones. He would fertilize the soil to the right extent, and cultivate it with the utmost care. He would never say "That is good enough" but would keep thinking all the while "The best is none too good." The same is true of the blacksmith, the plumber, the physician, the merchant, and the student. If the pupil in school would always do his best and not be satisfied with just enough work to secure a passing grade his school life would be more pleasant and more profitable. He would have the satisfaction of knowing that he was doing his best, and would soon find out for himself that good work is not up to the mark of best work. If by doing his best the farmer should produce as much grain on five acres as he would raise on ten acres by doing merely good work, it is quite clear that he is wasting five acres of ground and is proving that the good is the enemy of the best. If the housewife doesn't do her best when she bakes bread she is wasting flour besides spoiling the digestion of

her family. If the druggist fails to do his best he may put a wrong drug into the prescription and thus endanger the health or even the life of the patient for whom the prescription is prepared.

How it Works

Every man, woman, boy, and girl might well adopt as their mottoes for life not only "The good is the enemy of the best" but the other, "Only the best is good enough." We shall all do well to repeat these whenever we begin any piece of work whether it is hoeing potatoes, writing books, making laws, or painting a house. If we always did our best, our work would be less slovenly than some of it is now. The clerk in the store would not be satisfied with anything less than a neat package; the street-sweeper would take pride in the clean street; the farmer would smile to look at his straight furrows; and the schoolboy would be proud of the neatness of the papers he passes in to the teacher. In due time we should all be asking the question at the completion of a piece of work "Is this my very best?" If it should not be our best, we would keep on until we had made it so. Thus we should soon gain the habit of doing our best at every task, and we should feel that we are doing unto others as we would have others do unto us. For, if we always do our best when we are working for others they will soon catch this fine spirit and will do their best when they are working for us.

Honest Work

We can't think well of a boy who doesn't do his best in the ball-game and we can't think well of the man who doesn't do his best in the life-game. Here is a man who engaged a mechanic to do a piece of work for him. He was to pay him sixty cents an hour. An hour is just sixty minutes and the man understood that he was to pay sixty cents for sixty minutes' work. But the mechanic idled away ten of those minutes. That means that he worked only five-sixths of the time. So it fell out that the man really paid him seventy-two cents an hour for the work that he had agreed to do for sixty cents an hour. The man paid him for twelve hours when he could have done the task in ten hours had he worked all the time. So the piece of work cost the man seven dollars and twenty cents instead of six dollars. The mechanic did not do his best in the life-game and, so, took one dollar and twenty cents that really did not belong to him. Had any one called him a thief he would have been angry. But he did take money that did not belong to him whether we call it stealing or not. Possibly the writer of the book had in mind some such case as this when he wrote "It is immoral for any person to do less than his best."

QUESTIONS FOR CLASS DISCUSSION

Have two or three members of the class each tell of one time when he did the very best that he could do in completing a task. Do you think that doing one's best is a habit? How do

you feel toward other people who do not do their best? If possible find some person who you think is doing his best in his work. How do people feel towards him? Is it as necessary to play your best as well as work your best? Give at least five examples of good workmanship about which you have read. Where in the story of "Oliver Twist" is a good example of doing one's best. Show where in the life of Roosevelt there are many evidences that he constantly tried to do his best.

SUGGESTIONS FOR STUDY

Here is a boy that does not play ball as well as he can and who will sometimes walk after the ball and let some runner score. How do the other people who are playing feel toward him even if he is a good player when he wants to be? A man has work but finds every possible excuse to neglect it, then wants sympathy when he is in need. How must such people be taught to do better? Here is work that you know should be done today. Explain why you would do it before enjoying the pleasures you had planned. Choose two or three examples of where just ordinary people did their best and tell of the results. These examples may be from your community or from what you have read. Point out two or three examples of new work such as buildings or streets where the best work was not done. Why are the sewers of Rome in good condition after centuries of use? The history of our country is portrayed in the dome of our National Capitol. Who did the most of this work, how long did it take and how well was the work done?

X. WANTS AND NEEDS

IF we should find a strong, healthy boy wanting a pair of crutches we would be much surprised and might go so far as to think him foolish. We know that crutches are made for people who are crippled and not for a boy who has two good sound legs. But such a boy is not more foolish than other people who want things which they do not need. Some people spend large sums of money for things that they do not need at all. A traveler brought from Europe, on one of his trips, several pieces of statuary and had them placed in the grounds about his house. He did not know that such pieces as he brought with him were out of place on the lawn and should have been set up in the house or in some gallery. To be sure, the neighbors had many a laugh at his expense and called him foolish. He wanted the statues but what he needed was a knowledge of art. If he had studied art for ten years before he went to Europe he would have known what sort of statues to buy and what to do with them after he had bought them. As it was, he was quite as foolish as the rugged boy who wants a pair of crutches.

The Wealth of Books

Another man, who had much wealth, thought that such a house as he possessed ought to have a

library. So, at great expense, he had a large room fitted up for this purpose and then employed an agent to buy a large collection of books in expensive bindings. When the library was complete he used it as a show room for he knew nothing of the value of books. Shakespeare, Dickens, and Mark Twain were mere words to him, for he never read a page of any of these authors. Like a child he admired the colors of the bindings but of the books themselves he knew nothing. Blank pages would have meant quite as much to him. If he had ever read a single play of Shakespeare it would have meant more to him than all the books he had at that time. He did not need a library because he could put it to no good use. He could buy what he wanted, but he could not buy what he needed. He was one of the many people who think that there is nothing that money will not buy. In the course of time he closed his library and would admit no one; for he could no longer endure to have his own ignorance of books made known. He did not dare speak of books in the presence of visitors for they knew at once that he had no knowledge of them.

The Need of a Knowledge of Art

One of the school readers tells of the man who bought the picture of Jupiter and Io, and thought the two letters of the name were figures and called the name of the picture "Jupiter and Ten." He wanted a picture, but he needed a knowledge of the stories of mythology. Some people look bored and uncomfortable in an art gallery and this proves

that they lack a knowledge of pictures. The sad part of it all is they seem to think that the trouble is with the pictures and not with themselves. They want it said that they have visited the gallery but their need is a very different matter. If all people were such as they the art galleries might just as well be closed. They are among those "who having eyes see not." We are told that the Sistine Ceiling at Rome is a wonderful work of art, but these people would be bored even there. They would probably look at the comic supplement with greater interest.

Foolish Wants

A deaf man may want an alarm clock; a one-armed man may want a violin; a boy may want a giraffe; and a farmer may want a submarine. But that does not prove that they need these things. On the contrary, it simply proves that they have some foolish notions. The farmer needs a tractor and would be foolish to spend his money for a submarine. Many people want more money who really need to know how to spend what they have to better advantage. The man is foolish who permits himself to want an automobile until after he has paid off the mortgage on his home. A diamond stud looks out of place on a frayed and soiled shirt. It goes to show that the man wanted a diamond when he really needed a new shirt. The woman may want a set of plush furniture or a phonograph, but what she needs is enough wholesome food to keep her children in good health. If her teeth need attention she does better to spend her money with the dentist

than to spend it with the jeweler. Sometimes a boy wants a new hat when it would be better for him to give attention to the inside of his head rather than the outside.

Some People Want Harmful Things

It often happens that people want things that would do them harm if they should get them. But, in spite of this, they continue to want them. This boy wants a package of cigarettes and wants them so much that he is willing to deceive his own mother to get them. Now, he doesn't need cigarettes and the use of them has already done him great harm. He is thin, and sallow, his eyes are dull, his shoulders are round, and his walk shows bodily weakness. In fact his body is full of poison and he is not at all the healthy boy he might have been if he had not smoked cigarettes. Nor has he the moral grip upon himself that he might have had if he had kept poison out of his body. He wants things and lacks the courage to resist temptation. His body is weak, his mind is cloudy, and his moral courage is weak simply because he got the things that he wanted and not the things that he needed. He is a weak chap and not the rugged, healthy, alert boy he might have been.

Patent Medicines

Some people want patent medicines and use them to their harm. Instead of having the doctor examine them and tell them what to do they go to the drug store and buy things that they know

nothing about and put these into their stomachs. The stomach needs food but they give it poison and then complain all through life of stomach trouble. And they have this sort of trouble, but they brought it upon themselves because they did not find out in a sensible way what they needed. They did not need medicine at all, and certainly not patent medicine. They needed good wholesome food, plenty of exercise, good refreshing sleep, and plenty of fresh air. They took poison into their stomachs and then slept with their windows closed and, of course, they felt out of sorts in the morning. Such people are a drag upon themselves as well as others just because they do not consult their needs instead of their wants. They can not do a full day's work because they do not treat their bodies right and they become weak. Food, sleep, exercise, and fresh air are the things they need to put them in condition to do good work.

The Danger of the Installment Plan

There are some other people who want things so much that they go in debt for them. Just how they expect to pay for them they can not tell. So they have things in their homes that do not really belong to them, but belong to the merchants from whom they bought them. These things remind them all the while of their debts and they can not enjoy them as they would if they really owned them. Sometimes, they buy these things on the installment plan. They pay so much cash and so much each week and they dread the day on which another pay-

ment must be made. They always need that money for something else. They want these things, of course, but they need to learn that it is better to be without things than to go in debt for them. It is a comfort to people to know that all the things they have are theirs. It does not seem possible that a man can be comfortable wearing a suit of clothes that really belongs to the tailor or that a woman can be comfortable wearing a hat that belongs to the milliner. Besides, those people who pay cash for their things get them cheaper than those who go in debt for them.

Lists of Wants and Needs

If we should all make a list of the things we want and another list of the things we actually need the list of our wants would probably be much longer than our list of needs. Then if we should strike out from our list of wants the items that we can do without we should find the list much shorter. Children often make up lists for Santa Claus that would fill his sleigh to overflowing. These lists include many things which they do not need and omit many things which they do need. So, when we arrange our list of wants we can soon tell whether we are still children or whether we are growing up and have learned the difference between mere wants and real needs. People who think do not confuse wants and needs. When they find themselves wanting a thing they ask themselves the question, "Do I really need that?" Or another question, "Can I afford that?" Or still another, "Would that be good

for me?" If they must say "No" to these questions they turn away and try to want only the things they need.

Workers and Loafers

In our list of wants we should probably include a big bank account, a touring car, rich furniture, large houses, spacious grounds, and nothing at all to do. A life of idleness would make any man or woman flabby and weak. If all these luxuries should take from people the chance to work they would be better off without them. People who do not work at something useful are not good citizens. They may be rich but they are not helpers. We want idleness but we need work; for work will give us good red blood, and muscles, and strength while idleness would make us like putty. A billiard cue may be very well after a day's work but as a habit it is a poor thing; a hoe-handle is much better. Resting and loafing are two very different things. A worker always wins our respect but we can not respect a loafer, no matter how rich he may be, for a loafer is neither useful nor ornamental.

The Fruits of Labor

We may want the comic supplement, but we need to know the art works of Corot, Rosa Bonheur, Titian, Raphael, and Angelo. We may want books that are shilly-shally but we need such books as will give us big and sound thoughts and will cause us to grow big inside. We may want gaudy colors in

clothing, in house-furnishings, and in pictures, but we need the desire for modest colors that we may never appear loud or cheap. We may want to seem to be more than we really are but we need to be so genuine and sincere that people may know that we are even more than we seem to be. We may want glitter, and tinsel, and show, but we need to be honest with ourselves and others and not try to deceive people by appearances. We may want riches, but we need to be so true to the things which are right and beautiful that people will come to us even in poverty. We need to be big enough, and true enough, and right enough in all we do to make our work, whatever it may be, seem great. And it will seem great just because we are doing it. Only so shall we be able to make our work smile.

QUESTIONS FOR CLASS DISCUSSION

How are the wants of any one determined? When does any one really need anything? Is the fact that you can get along without it ever a good reason for not having any certain thing? Why do people when they grow older want fewer things which they cannot possess? Is it possible for one person to need several things which are useless to some other person of the same age and sex? Should a person's needs be in advance of his wants or his wants in advance of his needs? Show how a boy or girl may be pleased with himself or herself without being vain. When should you not ask, Can I afford that? Show why many people are willing to go into debt for things they really do not need. Who has the greatest wants of any group of people you know? What group of people has the greatest needs? How nearly are your wants and needs the same?

SUGGESTIONS FOR STUDY

Cite several examples of a person of whom you have read who desired what he should not have had. Show by arguments that one's wealth cannot be measured by dollars. Make a list of at least five common wants of children of things which they should not have. Every boy and girl should have at least ten things which they keep wanting and wishing for, for years. Make your list and submit it to the teacher for criticism. Point out many advantages of paying cash for everything you buy. State several exceptions. During the Revolutionary War, Washington needed money. How did he get it? At the present time many people of the United States are demanding freedom of speech. How may they get it?

XI. OUR DEBTS

IF people would only all pay as they go it would be better for them and better for all those with whom they deal. If a man can not pay cash for what he buys he would do better to wait until he can pay cash. If he pays cash he can buy things at the lowest price, but if he asks for credit the merchant charges him the highest price. Besides, if people bought only what they can pay for in cash they would not be thrown into a panic by bills which they have no money to meet. The credit system is bad for the seller. By the credit system the seller expects to lose some accounts and so makes up the loss by charging more for his goods. That makes it bad for all those who do pay cash. Some merchants have become bankrupt because they gave credit too liberally. Their books showed quite enough due them to pay up, but not being able to collect what was due them they had to close out their business. If their customers had all paid cash they could have done the same, and so would have been saved from bankruptcy. Then, again, the credit system makes it necessary for the merchant to employ a bookkeeper and that, of course, adds to the expense. This added expense must be met by those who buy his goods and that means that they must pay higher prices because of

the bookkeeper. These are some of the reasons why it would be better for everybody concerned if we all paid cash for what we buy.

Debts Not Valued in Money

But we have many other debts besides the ones for food, clothing, and other material comforts. We are in debt to Mr. Edison for his kindly service in giving us the electric light. It would be hard with us to go back to the kerosene lamp or the tallow candle and harder yet to go back to the grease lamp that our ancestors used. If we should be obliged to go back to any of these for a single week we would realize how great is our debt for the electric light. It enables us to read or work in comfort. It makes our homes bright and cheery, and drives out gloom from our lives. We get the feeling that we have paid the debt when we have paid our electric light bills. But we have not. We have simply paid for the work that people do in arranging the service for us. We have not paid for this gift. We are in debt to Mr. Edison for that, and this is one of our many debts which can not be paid in money. This is much the same as the debt we owe our mothers for all they have done for us. We can not pay them with money for such services can not be estimated in terms of money. There is no price-tag attached to kindness. When we were ill the mother sat there by the bed all through the hours of the night giving the medicine and looking to our comfort. We may pay the nurse with money but not the mother. Just so we may

pay the electric light company with money but not Mr. Edison. We must pay him as well as our mothers with gratitude and appreciation.

Other Unpaid Debts

Some one gave us the alphabet and we are in debt for that. If this alphabet should be taken away from us our affairs would tumble to ruin. We might write by means of pictures and drawings as the cave men did but that would be a crude way as compared with our use of the alphabet. Before we had the alphabet there was no reading and no writing such as we use and we feel sorry for the people who had no alphabet. It would not be easy to tell just how they put in their time, for they had twenty-four hours a day the same as we. We can scarcely appreciate what a blessing the alphabet is to us until we have put ourselves in the place of those people who had no alphabet. We may well wonder about their names since they had no letters with which to spell them. It would disturb us greatly to have our names taken from us. The more we think of these things the more clearly we can see the importance of the alphabet. The figures we use are hardly less important for we all use them in many ways. Every waking hour of the day we find use for them and this shows how important they are. Whoever gave them to us did us a good turn but we use them as freely as if we had invented them ourselves. We owe somebody a great debt and the least we can do is to feel grateful whenever we use them.

The Book of Job

Some one wrote the Book of Job and gave it to us free of charge. Possibly, some of us have not read this book but that does not make our debt to the author any less. Some friend might give us a gold watch. We may refuse to wear it but, even so, we are still in debt to that friend. Our refusing to wear it only proves our lack of gratitude and appreciation. We are still in debt to the giver for the gift. So, with the Book of Job. If we fail to read it the debt still remains. If we read it we thus show our appreciation and so pay a part of the debt. But we still owe our gratitude. If we do not read it we pay neither part of the debt. Some writers have received a dollar a word for their work but what they wrote was not equal to this book of Job. So, if we read what they wrote but do not read the Book of Job we prove that we do not care for that which is excellent but prefer that which is less than excellent. In such case our debt seems not to disturb us but we go through life making no effort to pay it. If we say that we do not care for the Book of Job, we do not make the book any less valuable. We simply confess that we do not care for great books and have no wish to pay our debt. We are merely refusing to wear the watch which our friend gave us and thus try to make ourselves believe that we are not in debt to this friend. But the debt is there whether we pay it or not.

How We May Pay Our Debts

If some one should give us an apple we would thank him and then proceed to eat it. Now, Shakespeare has given us some plays that far exceed the finest apples in real value. We may not read these plays just as we might refuse to eat the apple. But we can not escape our debt in either case. It is said that people have to learn to eat olives. There are many who have done so and now eat them with great relish. We may have to learn to read Shakespeare's plays and there are many who have done so. These people tell us they are excellent. Now we must either doubt what these people say or we must admit that we would profit by learning to read these plays for ourselves. Each one of us must decide this matter for himself. We may ignore these plays or we may learn to read them. If we ignore them we simply refuse to pay our debts. If we read them we make acknowledgment of our debt and are willing to pay to the best of our ability. The same may be said of the many good things which have been given to us by Dickens, Hawthorne, Tennyson, Browning, George Eliot, the Cary Sisters, and Milton. I may not care for Keats, or Burns, or Shelley, but there are a thousand good people who do like them and it would be a pity if I should claim that I am right and they are all wrong. It would be more to my credit to learn to like them and so try to pay my debt to them.

People To Whom We Are in Debt

We are all in debt to every public official who does his work faithfully and well, for he is looking after our interests. We are in debt to the law-maker who helps enact wise laws. We are in debt to every man or woman who writes a good book for us. We are in debt to the artist, the musician, and the inventor, for all these help to make life more agreeable for us. We have about us many things to enjoy that we did not produce. We are in debt to somebody for each one of these. We do not pay the full debt when we buy a ticket for a trip across the ocean. We are in debt to somebody for the good ship that takes us across in such comfort. The same is true of the automobile and the excellent road over which it travels. We did not produce either of them but they are ours to enjoy. We may not be able to thank those who did produce them, in person, but we can have a feeling of gratitude and appreciation. When we come to feel that we owe a debt to some one for each of the comforts we have we shall quickly realize that our debts are many. We can not pay them all in full, of course, but we shall find much joy in paying all we can. Every one feels better after reading a good book, or looking for a time at a beautiful picture, or listening to high-class music or an eloquent speech, and this better feeling is part of the payment we make on our debts.

Putting Others in Debt to Us

There is still another side to this subject of debts that is well worth thinking of. We are all in debt to others for food, clothing, shelter, safety, books, pictures, and music, and one way of paying these debts is to make people in debt to us. We are all glad to have people owe us money but we may have them in debt to us in many other ways. We are all in debt to the farmer for our food and it is quite possible to have him in debt to us. We are in debt to the entire community in which we live for many things which it has provided for our comfort. Public officials provide roads and streets for us, the policeman looks to our safety, and the taxpayer provides the money. It is easy to see how we may pay some of our debt to the community by putting it in debt to us. Thomas A. Edison was born and reared in Milan, Ohio, and was in debt to the people of that village for food, shelter, safety, and education. Then he went away and made a name for himself by doing a great work for humanity. In doing this he has brought high honor to the little town in which he lived. So, it has come to pass that Milan now feels that it is in debt to him. Thus we see that he has paid his debt to Milan by putting this village in his debt. What is true in the case of Edison is true of many others and it is quite possible for all boys and girls to pay their debts to their communities in some such way.

How This May be Done

The boy who invents a machine which will make life more agreeable will bring honor to his home community and cause all the people to be proud of him. The girl may design a house which will be more convenient and comfortable than the ones we now have, and thousands of people will sing her praises. When she has gained honor for herself the people of her home community will all be glad to share in the glory that she has won. Another girl may write a masterpiece of music that will, in part, at least, cancel her debt; or she may write a book that will put thousands of people in debt to her. The boy may write a law that will lift burdens from a host of people and thus pay some of his debts. It is worth while to plan how we may put people in debt to us. The field is open before us and we can make our own choices. People are quite willing to be in debt to us if only we do something that will benefit them. They are looking for better things all the while from a lead-pencil to a steam engine and when we give them these better things they will feel themselves in debt to us. They will welcome better books, better roads, better music, better schools, and better government and will feel themselves in debt to us if we furnish them.

QUESTIONS FOR CLASS DISCUSSION

Show why we cannot practice paying as we go. How may we pay our debt to Washington, to Jackson, to Lincoln, to Mrs. Willard, to Longfellow, to Hawthorne, to Burbank, to

Edison, and to Roosevelt. The fitting answer for each of these names should be different. When you do something for some one does that person ordinarily appreciate it? Mention one example of where you have done something to put some one in debt to you but not in a financial way. Show how it is possible for a doctor, a merchant, a teacher, a lawyer, a farmer, a laborer, a minister or an inventor to make the country in debt to him.

SUGGESTIONS FOR STUDY

Try to describe the people who do not pay their money debts. Make a list of five of the largest debts you have which cannot be paid with money. Show many reasons why almost all the people are more or less in debt in the way of money. I can name the person and the amount of nearly every experience in my life where some one cheated me. Why can you do the same? Show the differences between honest and dishonest debts. Explain as best you can France's great debt to the United States.

XII. BOY AND GIRL SCOUTS

UNTIL quite recently we have been thinking that all Scouts were boys but the movement is so wholesome and good that the girls have been included and they now take the same pledge as the boys. However, it will be more convenient to use but one pronoun in writing of Scout work and we shall use the masculine, but with the understanding that what is said of the boys applies quite as well to the girls. All parents are glad to have their boys and girls become Scouts because they know that the Scout program will help them to become just such boys and girls as these parents would have them be. No father is ever ashamed to say that his boy is a Scout, for everybody knows that a Scout can not be a cheat, a sneak, or a mollycoddle. If he is true to his oath he can not be any of these, but will be clean, manly, honest, and upright. This is the oath that every boy must take when he becomes a Scout: "On my honor I will do my best

1. To do my duty to God and my country and obey the Scout law;

2. To help other people at all times;

3. To keep myself physically strong, mentally awake, and morally straight."

In addition to this oath there are twelve principles or laws that a Scout feels himself in honor bound to obey and practice.

Be Trustworthy

A Scout is trustworthy. If you hand him a package to deliver you may be certain that it will be delivered at the right place at the right time, if such a thing is humanly possible. He will not stop on the way to play a game of ball nor will he engage another boy to take the package for him. He has made a promise to deliver that package and that promise is sacred. There may be many things along the way that he would be glad to look at but he will not be turned aside for he knows that the sender of the package is trusting him and he will not betray the trust. When he goes on an errand he does not loiter or dawdle along the way but considers the errand the main thing in life for the time being and does not stop until that errand has been done.

Be Loyal

A Scout is loyal. If his mother tells him something in confidence he would bite through his tongue rather than tell it to his best friend. He is so loyal to his home that he would scorn to do anything that would cause any member of that home to blush. The teacher knows that she may count on him for his best at all times for he is loyal to the school and would not do anything that would bring dis-

credit upon it. He is loyal to his country. He is loyal to his flag and would never do anything that would dim the honor of that flag.

Be Helpful

A Scout is helpful. To be helpful at all times is a part of his oath; indeed, it is the very heart of that oath. Having made a pledge to be helpful his eyes are quick to see where help is needed. He will turn aside from his play to go to the aid of a lame dog or a feeble old man or woman. He gladly gives up his seat in the car to an old person. He runs to rescue a child from danger or help a lady with her packages. He helps the blind and the lame across the street. If a horse falls in the street he is one of the first to unfasten the harness that the animal may get to his feet. It is a part of his creed to do at least one helpful thing each day and he is always on the watch for opportunities to help. He helps his mother, his teacher, his neighbors, and his playmates and nothing gives him greater pleasure than to lend a hand.

Be Friendly

A Scout is friendly. He is never surly and never pouts. It puts people in good humor to have him near. He is like sunshine and never like a cloud. He has a cheery greeting for everybody and makes people feel that life is a thing of joy. He sings or whistles his way into the hearts of people and makes them glad to be alive. He is

never disagreeable either at home, or at school, or on the street but is always bright and cheerful. He makes friends easily because he is friendly to every person or animal that he meets.

Be Courteous

A Scout is courteous. Here he shows himself to be truly fine. He is as polite to the poor as he is to the rich. He tips his cap to the washer-woman as if she were a princess. He has too much respect for himself to show disrespect to others. When he sees a girl who is left out of the games because of her poverty he takes special pains to see to it that she has a good time and is quite happy when her smile shows that she has forgotten about her shabby dress. He never will take pay for any act of kindness. That would make it seem cheap to him and would take away the joy. He is courteous because he has a kindly feeling toward all people and wishes to make them happy.

Be Kind

A Scout is kind. A stray kitten finds in him a real friend. He takes it home with him, gives it milk, and provides it a nice warm place of refuge. Somehow, he is able to put himself in its place, and wonders how it would seem to have no friends, no food, and no home. So he comes to have a kindly feeling for all living things and, especially, for the unfortunate ones. The dog that has been pelted with stones receives from him only kindly treat-

ment, and the bird that has been hurt becomes his special care. And he is quite as kind to people as he is to animals. He would grieve to hurt the feelings of any person and would feel that he had not been true to the Scout pledge.

Be Obedient

A Scout is obedient. Being a true soldier he obeys orders, promptly and gladly. He never grumbles when an order is given but steps forth on the instant to do the task that has been laid upon him. If his father asks him to do an errand he does not make excuses nor does he ask to have the matter postponed but starts at once. He finds it much easier to put aside his own affairs than to disobey an order or refuse a request. Prompt obedience is a part of himself and soon becomes as natural to him as his breathing. If he did not obey orders promptly he would not be a good Scout.

Be Cheerful

A Scout is cheerful. He may be very much disappointed that he can not go with his mates to the picnic but he does not sulk or pout. He waves the boys on their way with a hearty good-bye and then sets about making plans to have more fun, if possible, than he would have had at the picnic. He enjoys picnics as much as any other boy but he can better go without picnics than show himself other than a true Scout. When his work is hard he whistles to make himself forget how hard it is.

Or he pretends that he is playing a game and so has good fun at his tasks. He says that the whistling makes the work seem easier and advises his father and his companions to try it.

Be Thrifty

The Scout is thrifty. He always spends less than he earns and it would shame him not have money in his pocket that he himself has earned. It would shame him, too, to be asking his parents for spending money. He finds many ways of earning money and always does his work so well that people are glad to employ him. They know that he has a bank account and they are always pleased to help a boy who is thrifty. If he spent all his earnings foolishly they would lose interest in him and would employ some one else. He knows that the money he is saving will help him to do things in the future that he could not do if he had no ready money. So he works and saves and has a good time doing both. He works for pay but will not accept tips for his acts of kindness.

Be Brave

A Scout is brave. He is not soft and flabby either in body or in spirit. In doing a deed of kindness he will endure cold, hunger, and fatigue. He does not shrink from hardship when he finds a chance to be helpful. He will rush into a burning house to rescue a baby; he will swim a stream to save a dog from cruelty; and he will risk his life

to stop a run-away horse. He will stand on guard for hours to help save life or property. And when the task is done he goes quietly on his way and never boasts of what he has done. He does not think of himself as a hero but finds his joy in having done something useful.

Be Clean

A Scout is clean. A bath is as much a part of his daily program as his breakfast. He looks after his hands, his teeth, his clothing, and his shoes with the greatest care. He considers a slovenly appearance as a form of bad manners. He is clean in his speech, in his thoughts, and in his habits. He believes in clean sport and can not be induced to play with any team that does not practice this kind of playing. So he comes to associate only with companions who are clean in all respects. He will quietly withdraw from any group that uses coarse or obscene language for he respects himself and his pledge too much to be found in such company.

Be Reverent

A Scout is reverent. He is a wholesome rollicking chap but there are times and places which call to him for silence, and he obeys the call. There are things that he holds sacred and he can not be loud or boisterous in their presence. He is quiet in the church, in the presence of sorrow, in the presence of aged people, and when he looks into the starry sky. To him space is so big that he has a feeling

of reverence as he tries to measure it. He stands uncovered before a picture of Lincoln, or Washington, or the Madonna. In space, in the sky, in the ocean, in the mountain, in the landscape, in the sunrise, and in the tree in full bloom he finds omnipotence and so is reverent in their presence.

The Scout's Work

The Scout working and living according to his oath and these twelve rules can be neither petty, nor selfish, nor idle. Indeed he is busy all day long at his lesson, at his work, and in his many acts of kindness and helpfulness. To tell all the things that boy and girl Scouts do in the course of a single week in our country alone would require a very large book. Every Scout takes a pledge to do a good turn each day and that means at least seven such good turns every week. Now if we multiply this number by the thousands of Scouts in our land we can see at once how great the number of such kind acts must be. They read to people who are sick; they carry flowers and magazines to hospitals; they act as messengers at conventions; they do work as guides at reunions of soldiers and sailors; they do police duty in times of fires, or floods, or strikes, and they go in search of lost people or animals. Besides all these they deliver Christmas baskets, act as ushers in churches, sell War Savings Stamps, and help in clean-up campaigns. Nor must they be told or asked to do these things. They see for themselves and are quick to act. It is a real badge of honor to be a Scout.

QUESTIONS FOR CLASS DISCUSSION

Give several reasons why some boys and girls do not care to become Scouts. Why are many communities without these scout organizations? How may any community have such an organization? Have some boy or girl scout tell the advantages of scout life. A boy brought me a package which he was paid to deliver. I offered him a dime. He said "I cannot take it, I am a scout." Discuss this situation. Why are fathers and mothers proud when their children become scouts? Why is it sometimes hard for a boy to live up to the oath of the scout? Do boys work better when a group is doing the same thing? Why or why not? To what extent do boys and girls care for appreciation of their work? Do you understand that scouts do not care for appreciation? Suggest several advantages of having scout organizations in your community.

SUGGESTIONS FOR STUDY

Find out if possible several examples of where boy or girl scouts have been of real service. Have some boy report in a complete way all about the Boy Scout organization. Assign the same duty to some girl concerning Girl Scout organizations. Show by reports from reading and from having the students talk to older people the advantages of the appr[illegible] system for learning a trade which was formerly followed in many places. What disadvantages may be offered to the apprentice system? Find out if possible the attitude of business men and women toward this scout movement.

XIII. WASTE AND SAVING

THE World War taught us many useful lessons one of which was not to be wasteful. One of the slogans of war-time was "Starve the garbage-can" and that slogan was very timely for we had the habit of throwing into the garbage-can much food that could have been used. While the war was on and food was scarce we did well in the way of saving but we are now in danger of going back to the old ways. The cook is in such a hurry that she finds it easy to throw into the garbage-can much that she could use for the next meal if she would take the time to do it. The farmer is so rushed with work that he often leaves grain standing out in the field all winter or leaves some of his fruit to rot under the trees. Aside from the money that he thus loses he deprives the market of just so much food and the prices are made higher. Thus it will be seen that the wastefulness of one person affects many others. We have all heard many times of the high cost of living and many of us have felt the pinch of it but, even yet, we have much to learn on the subject of waste. If each one of us would consider our own daily program carefully we would find many things which would prove that we are all more or less wasteful. Every person can find ways of saving that he does not now

practice if he will examine his own habits with microscopic care. He has only to examine the garbage-can, the waste-basket, and the items of his expense account to be made conscious of the fact that he is a waster.

Saving Bread

An ounce seems a very small portion of any food product and so it is when considered alone, but when it is combined with other ounces it helps to make pounds, tons, and car-loads. An ounce of bread seems too small to bother with, but if the ounce of bread that is thrown away each day in every home of our country were saved the amount of bread thus saved would feed many people. Each pupil can easily figure this for himself. There are twenty million homes in the United States. If each home saved an ounce of bread each day the aggregate would be twenty million ounces a day. In a year of 365 days the amount would be 7300 million ounces. Dividing this by 16 we get more than 456 million pounds and since a large loaf weighs a pound we have 456 million loaves. Let us say that a loaf is ten inches long. Then multiplying the number of loaves by ten and dividing by twelve we get more than 380 million feet and dividing this by 5280 to reduce it to miles we get 7195 miles. Now we see that a saving of one ounce of bread each day in our country alone would make a total saving for a year of enough loaves to extend 7195 miles if these loaves were arranged in a line. Or, to put it in another way, if each home wastes an ounce

of bread each day together they waste in a year enough loaves to reach from New York to San Francisco and back again with enough left over to reach half way across the Atlantic.

Saving Potatoes

One potato does not seem to amount to much but if we compute the saving of potatoes as we have done bread we get a total that will make us think twice before we throw a potato away. If each family in the land saves one potato each day the saving for a year would be 365 times twenty million potatoes or 7300 million potatoes. Counting 250 potatoes in a bushel we get 29,200,000 bushels. Now if we could put a thousand bushels into a car it would take 29,200 cars. The length of a car is about forty feet. So multiplying the number of cars by forty and dividing by 5280 to reduce to miles we find that it would require a train of cars 221 miles long. This means at least five hundred long freight trains to haul the potatoes that would thus be saved. It will be easy to find on the map two cities that are about 221 miles apart and we can readily imagine our trains of potatoes extending from one of these cities to the other. Now, one potato is wasted each day in every home in the simple matter of paring. So we see 29,200 car-loads of potatoes going into garbage-cans each year in the form of potato-parings. If the cooks of our country would only think of this waste when they are paring potatoes they could save for our people these twenty-nine

million bushels instead of giving them to the garbage-cans. That would mean a peck of potatoes for each man, woman, and child in our country and this peck of potatoes is surely worth saving.

Saving Meat

In the same way we may estimate the saving that is possible in the meat supply. We are not thinking now of our eating less meat. We are thinking about using all the meat that we buy. The cook thinks it is not worth while to put aside for other uses the ounce of pork that remains from the meal. And yet that ounce of pork is quite an important matter if we estimate it as we have done in the case of other items. This gives us another interesting exercise in arithmetic. If each family saves an ounce of pork each day, then in a year the saving would be 456 million pounds. Now let us assume that a hog affords 228 pounds of meat. This gives us a saving of two million hogs. Now, again, let us imagine we see all these hogs marching along in single file each one occupying four feet of space. Multiplying two million by four and dividing by 5280 we find our procession extending over more than fifteen hundred miles, all because the cooks did not throw that ounce of pork into the garbage-can. If this procession of hogs were to start from New York and go through Philadelphia, Pittsburgh and Cleveland, when the first one reached Chicago there would still be thousands of them in New York that had not started on their journey. And these fifteen hundred miles of hogs

would give food to many people and every one would prefer that people should have this food rather than see it thrown away.

Saving Butter

Just a little careful thinking will convince any person that only the most economical family does not waste at least an ounce of butter each day. Butter is used at each of the three meals and a very small amount left on the plate of each member of the family at each of these three meals would aggregate an ounce. It seems well within the limits of truth, then, to say we waste at least an ounce of butter each day, on the average, in every home in our country. Now if we saved this ounce instead of wasting it at the end of a year we should have a noble record to our credit. The twenty million homes would save twenty million ounces a day or a million and a quarter pounds. In a year the amount would be 456 million pounds or 228,000 tons. Now a good team can draw a load of two tons on a good road and that would give us 114,000 teams to draw the butter we would save in a year. Allowing thirty feet of space for each team we should have a line of teams extending over 647 miles. It seems a great waste to see a line of teams 647 miles long each drawing 4000 pounds of butter backing up in the rear of our American homes that the cooks may empty their loads into twenty million kitchen sinks and wash them down into the sewers. And all this happens while thousands of people are hungry for the butter they can not afford.

Saving Corn

There are many farmers who still employ wasteful methods in the manner of feeding their stock. It is a common experience to see them scatter corn about in the mud when they go out to feed their hogs, or cattle. Some of this grain is tramped down into the mud and wasted. An ear of corn seems a slight affair but a million ears would make an enormous pile. It is very conservative to say that a million farmers waste each one ear of corn a day. Counting one hundred ears to the bushel the waste amounts to ten thousand bushels a day or 3,650,000 each year. Allowing five hundred bushels as a car-load we have 7300 car-loads of corn wasted. These cars would constitute a train more than fifty-five miles long. The boy who is still further curious about these 7300 car-loads of corn can soon figure out the number of corn-cakes that could be produced from all this corn and the number of people who would be glad to get this food. But, because the farmer does not save all that he produces, all these beautiful corn-cakes are tramped into the mud by impolite hogs and cattle. If we could only have the butter that is wasted and the corn-cakes that are wasted thousands of breakfast tables would be scenes of joy and laughter. Many farmers are becoming conscious of the wastefulness of this way of feeding stock and are providing better ways. Thus they are saving what they once wasted and are providing breakfast tables with delicious corn cakes.

Various Forms of Waste

But this is quite enough to show how many opportunities we have to save even in the matter of food. There are other ways of saving. If we should each set down in a note-book every penny that we spend naming the item and then at the end of the year figure up the amount we have spent for unnecessary things we would be greatly surprised both at the amount and the items. Then the next year we might decline to spend money for the things which we have come to regard as unnecessary and thus save the amount we had before wasted. If we should deposit this amount in the bank it would be a real savings account for it would represent what we had saved by doing without unnecessary things. We could add to this savings account from time to time by turning to profit the things that are usually thrown away. Waste paper is one of these. In a certain centralized school the pupils brought in waste paper from all the homes of the township. When this paper had been baled and sold it was found that the proceeds were sufficient to purchase a phonograph for the school. Another school bought beautiful pictures for the school with the proceeds of the sale of discarded rubbers which the pupils collected. Now, these old rubbers and the waste paper would have been burned or buried if the pupils had not turned them into money. Hence, what they received for them was clear gain and represented a real saving.

Saving Paper

At the very least there must be one newspaper read, on the average, by every home in our country. In twenty million homes, then, there are twenty million papers. These could surely be sold at the rate of twenty for a penny or a million pennies a day or ten thousand dollars. In a year the sum would be more than three and a half million dollars. This vast sum would build a great college or a dozen libraries, and the country would be all the better because of them. Or, this waste paper money might be used in building roads, and at the very least we could build one hundred miles of road each year with this money. An enterprising boy had a very comfortable income from the sale of old bottles. He gathered them in back yards whose owners were glad to have them taken away. He washed and sorted them and then found a ready sale for them. We all know the rag-man who calls out "Rags and old iron." There are several millionaires in this country today who laid the foundation for their fortunes in just this way. If we gain the habit of saving waste paper, old rubbers, and old bottles we shall be all the more likely to save food in all its forms and shall be doing our part to make our country thrifty and prosperous.

Waste Motion

There is still another kind of waste that we all need to think about every waking hour of the day and that is waste motion or effort. We have

said many times and often heard other people say "I forgot" and this is the cause of much of this lost motion. After he has walked a block the man recalls the book he must return to the library and goes back for it. This is waste motion. Had he not forgotten the book he would have saved the walk of two blocks and the ten minutes. Both the time and the effort are altogether wasted and no one can ever make up for this kind of waste. If a man walks a block or even ten feet and doesn't have something to show for it he must set it down as waste motion. The teacher may excuse the boy for tardiness because he forgot his book but the waste motion is something over which the teacher has no control. That is a mark against the boy, nor can he be rid of it. He may never forget his book again but he did forget it once and the fact will always stand against him. A man forgot an appointment and twenty other men wasted the time and effort they spent coming to the meeting place to see him. If the man who forgot the book and thus wasted ten minutes and the walking of two blocks is a fair example we can soon figure out the amount of time and effort that all the people of our country waste each day because they forget. To say "I forgot" may explain the waste but it certainly does not excuse it.

QUESTIONS FOR CLASS DISCUSSION

Allow each member of the class to express an opinion on what waste and saving really is. Show the difference between

economy and saving. Are a majority of the people of your community wasteful? Show that a saving must have value equal in value to the time spent before it is a real saving. Many people form habits of saving everything until they become misers. Discuss this type of saving. Discuss the value of savings banks for boys and girls. Money and food are not the only things which may be saved. Give examples and illustrations of saving in work, of saving time, of saving the efforts of other people, and the saving of health. Is it as essential that we save in time of plenty as in time of need? Discuss "A dollar saved is a dollar earned."

SUGGESTIONS FOR STUDY

The class has a fine opportunity to study the different kinds of waste in the community. Buildings in need of paint and repair, machinery standing idle in the weather and fertile plots of ground lying fallow which should be cultivated are a few of the many wastes common to almost any neighborhood. The teacher may require reports of observations by different members of the class as to conditions in the community. A plentiful crop of any kind results many times in waste. A discussion of better methods of marketing such crops would be worth while. Many people keep worthless things for years. By so doing they waste time, effort and space and are not the saving people but wasteful. Discuss the necessity of being intelligent in the practice of saving. A certain man for years saved every piece of cord possible and when he became old, had a large ball worth perhaps one dollar. Was this waste or saving?

XIV. LOYALTY

LOYALTY means more than merely marching in the parade, carrying the flag, or beating the drum. These things may be a part of it but they are not all of it by any means. There is a sort of loyalty that is neither showy nor noisy. There have been men and women who were burned at the stake rather than tell a lie as to what they believed. They would not lie even to save their own lives. That is what we may call loyalty to a principle or a belief. In a prison in The Hague, in Holland, may be seen many instruments of torture that were used in trying to make people renounce their faith. They made them walk barefoot on red-hot iron plates; they grappled the flesh from their bodies with red-hot pincers; and they built bon-fires about them and burned them slowly to death. But they would not lie. They believed certain things and would not say that they did not believe. There is a well-known expression "faithful unto death." These people were just that, and we call it loyalty. It took more courage to endure such tortures than it does to march in the parade. The soldier suffers cold, hunger, loss of sleep, hard marching, hard fighting and awful wounds but he endures all these with a smile because he believes that the cause is right.

Joan of Arc, Nathan Hale and Benedict Arnold

Joan of Arc was burned at the stake but never flinched in her loyalty to the cause she served. Nathan Hale was one of the greatest heroes of all time and we do well to read the story of his loyalty over and over again. He was willing to die but he was not willing to betray his country. He believed and was ready to die for his belief. As we say of a great ship that is sunk he went down "with colors flying." He could not be a traitor to the country he loved. To his way of thinking death was far better. No one ever tires in reading the story of such a brave and loyal gentleman. His name shines forth on the pages of history like a bright star whose light never grows dim. One of the best things we can say of any man is to say that he is another Nathan Hale; and one of the worst things we can say of a man is to say that he is another Benedict Arnold. Arnold's name is a by-word but Nathan Hale's is a crown of glory. How many times Arnold must have wished that he had been loyal! But it was too late. He tried to hide from the world and from himself, but he could never forget that he was a traitor. Nathan Hale suffered once but Arnold suffered every day to the end of his unhappy life.

Booth, Philip Nolan and Judas

A traitor is one who is not loyal and faithful to those who trust him. Judas was the worst traitor of all for he sold his Lord for money. Every traitor, of course, is like Judas in some respects

and degree. Benedict Arnold sold his country. Philip Nolan whose story we read in "A Man Without A Country" cursed his home country and said he hoped never to hear the name of that land again. He was a traitor because he was not loyal to the country that trusted him. A boy can be a traitor to his country, to his state, to his community, to his school, or to his home. Or, he may be loyal to his country, state, community, school or home. If he is loyal to his country he will do everything in his power to serve its best interests. Booth was most disloyal to his country when he killed President Lincoln. Instead of helping his country, he did it great harm and brought much sorrow upon it. So, any one is a traitor to his country who disturbs the peace of that country or puts any obstacle in the way of its prosperity. A man who starts a fire in a forest is a traitor. He both disturbs the peace and hinders prosperity for he destroys the trees that would have produced lumber for many homes. He is a traitor, also, who wrecks a train, poisons a river, starts a riot, or wrecks a home.

Loyalty to The Community

In the same and other ways a man may be a traitor to his state. If he is loyal he will do his best to help on its progress. Jails and penitentiaries are built only for those who are less than loyal. If all people were faithful to the best interests of the state we should not need such institutions, and our courts would have much less work to do. It requires a great deal of money and the

time of many people to keep the state in repair when there are disloyal people about. The unfaithful ones must be arrested, kept in jail, tried in court, and fed and guarded in the penitentiary and all these things are expensive. If the money we spend on criminal courts, jails, and penitentiaries could only be saved for schools and colleges we should all be the better off. If every person were loyal to the state in which he lives the taxes would be much less and the people far happier. Then public officials would work as hard at public business as if it were their private business. They would save the public money as if it were their own. Their expense accounts would never be larger than similar accounts of private citizens and their interest in public affairs would be as intense as if they were working for themselves. In short, they would be loyal and faithful.

The Loyal Citizen

The man who is loyal to his community does not shrink from hard work if only he may be of service. He works hard to get the best men elected as public officials. He wants men in office who will show unselfish interest in the welfare of all the people. He would have men elected who will not use public office to increase the value of their own property, who will not have the street improved on which they live and give no attention to the others, and who will not improve the school which their children attend but neglect the others. The man who is loyal strives to improve living

conditions for every man, woman, and child in the community. He is deeply interested in all matters that concern the health of the people and tries to arouse a like interest among his neighbors. He gives of his time and his energy and finds it a pleasure. He takes an interest in having good streets and in having them kept clean. He works for a public park and a public library but does none of these things to advertise himself. He is quite willing to have the credit go to others if only he can get the things done. He makes community interests a personal matter and often neglects his own business to help on the work of the community as a whole.

Loyalty in School

The boy who plays truant is not loyal to his school or his home. His parents feed and clothe him and provide books for him and trust him to use all these things in the right way. If he does not do so he shows himself disloyal and is, at heart, a traitor to that home. He is treating his parents just as Benedict Arnold treated his country. He is disloyal to the school at the same time and in much the same way. He pretends that he is ill or must stay at home to work and so is deceiving both the school and the home. The parents think he is in school and the teacher thinks he is at home, but he is at neither and so is unfaithful to those who trust him. The truant is a cheap sort of boy and does not have those sterling qualities which make for strong vigorous manhood. A boy who will deceive his own mother is a flabby fellow. He lacks

grit as well as gumption. He is a mollusk and does not have the manhood that goes to make up loyalty. The boy who is loyal to his home and his school will work or even fight for the good name of both. He believes in his parents and in his teacher and no one dares to speak ill of them in his presence. His loyalty gives him courage and he would scorn to be guilty of any conduct that would give a bad name to his school or his home.

How to be Loyal

We can not emphasize this quality of loyalty too much. The boy or the girl who lacks this quality is a weakling. We must believe in something and believe hard enough to work and endure for that something if we expect to become the sort of citizens that our country needs. We must believe in our school and the education it represents. We must believe in our church and the principles for which it stands. We must believe in our homes and the honest virtues which they represent. We must believe in our flag and all that it signifies. And we must believe in all these so hard that we shall be willing to suffer and make sacrifices for them. Otherwise, we shall be slack, and shifty, and fickle, and namby-pamby. We must be both able and willing to stand for something or we shall not be able to stand at all. The story of Ruth is a beautiful one. She did not choose the easy course, but she did choose what she considered the right one. She was willing to work hard and deny herself all of the luxuries and many of the comforts of life that she

might be a help to her mother-in-law. She was not thinking how much she could get, but she was thinking how much she could do and give. She was loyal and her loyalty was her supreme charm.

Loyalty to Our Best Selves

There is something within each one of us that tells us which is the right way and which the wrong one. If we are loyal to this silent guide we shall not go far astray. We can be disloyal to our best selves just as we can be disloyal to our country or to people. If we are not loyal to our best selves we are betraying the still small voice within us quite as truly as Arnold betrayed his country. If we are loyal to what we know to be right we shall never betray our homes, or school, our neighbors, or our country. The colors of our flag will never grow dim because of us, our homes will never wear mourning because of us, and the average of life in our neighborhood will never be lowered because of us. A little girl was brought into court in Japan and refused to answer a question fearing she might do harm to her father. Later it was discovered that she had deliberately bitten through her tongue that she might not speak the harmful word. She was loyal to her best self and therefore was loyal to her father. The war produced no more heroic figure than the man who stood erect on the deck of the ship that had been torpedoed and went to his death that the women and children might be saved. He could die but he could not be disloyal to the teachings of his mother.

QUESTIONS FOR CLASS DISCUSSION

To whom are we under obligations to be loyal? Give a reason for each answer. Why was the question of loyalty to our government seldom raised before the World War? To what extent should people be loyal to their relations? State several reasons why we have no patience or use for a traitor. Do you think that ignorance is a good excuse for disloyalty? Why is loyalty to your friends so essential to your happiness? How do you feel toward the person who feels too good for the community in which he lives?

SUGGESTIONS FOR STUDY

The teacher may ask each member of the class to write the best possible statement of loyalty. During the World War the loyalty of many people born in this country was questioned. Try to explain the reasons for this fact. Read "The Man Without a Country," and then discuss the lesson of Loyalty it teaches. Choose from history two or three examples of loyalty to the cause they were supporting, by men and women who are good examples for us to follow.

XV. PLAYING THE GAME

A WRITER of note tells of a game of cards by British officers in India in which one of the players was caught cheating. In their code of honor there is no forgiveness for such an act. So, this officer was driven out of the army in disgrace. He tried to hide from the world by changing his name but in some far away place was recognized and driven out again. It was an awful price, of course, which this man had to pay but he knew the rules of the game when he began to play. He would have been just as guilty if he had not been caught for he was a cheat at heart. He simply staked his reputation upon his ability to go on cheating and not be detected. A boy who stole an automobile wept bitterly and a bystander wondered whether he was sorry because he stole the car or because he was caught. The world has but little use for a sneak or a cheat but it can know about him only when he is caught. But the cheat knows what he is at heart whether he is caught or not. The thief knows himself to be a thief even though he never goes to jail for theft. If he escapes arrest he laughs and congratulates himself upon his shrewdness but he is a thief for all that. The card-player was probably a cheat long before he was caught and would have cheated in other transactions if he had had a chance.

The Cheater An Example

The boy who cheats in his lessons will cheat elsewhere. He is wrong inside and is always looking for a chance to cheat in the big game of life. If he becomes a grocer he will send out to his customer 15 ounces of sugar or coffee but will charge for a pound. He knows that the customer trusts him and will not re-weigh what he sends. If he becomes a contractor and is building a house he will use inferior material and cover up the defect that the owner may not discover it. The specifications call for materials of a certain grade but he laughs at specifications when the owner of the house is absent. He expects the owner to pay him full price for both material and work but he does not give full value in return. He is a cheat and does not play the game with the owner. If he becomes a gardener he will use boxes for his berries that contain false bottoms, or he will put the large berries at the top. He is trying all the while to deceive his customer. He will accept more money than he is entitled to and calls it shrewd business. He is a cheat and he knows it but is anxious to keep his customer in ignorance of the fact. He does not play the game with his customers and belongs in the class with the card-player.

The Merchant

A merchant had on display in the show-window an article of merchandise with a card attached. On this card were the numerals twelve dollars. Through

these numerals two red lines had been drawn and below were printed the numerals five dollars. A man on the outside gazed at this sign for several minutes in deep thought. He knew that the merchant would not sell such a staple article for less than it cost. It was offered for sale at five dollars and, he argued, the cost of the article could not have been more than four dollars. But there was the mark of twelve dollars with the red lines through it. So, he entered the store and asked the merchant to tell him, man to man, the whole truth about the matter. Whereupon, the merchant told him frankly that he had never tried to sell the article for twelve dollars but put that mark upon it to cause people to think they would be getting it at a bargain if they paid five dollars for it. "But," the man asked, "do you think that is honest?" "No, it isn't," the merchant replied, "but it is the practice of all the merchants on the street and I do just what the others are doing. You are the only person who has asked for an explanation. Very few people do any thinking about such a matter but act upon mere impression. They see the twelve dollar mark then snap it up at five dollars. I am simply taking advantage of their inability to think. But I see your point and I shall discontinue the practice." This merchant was made to see that he had not been playing the game.

A Boy Who Played The Game

In the final game of ball by two teams that represented towns between which there was bitter

rivalry a boy reached third base and the umpire called him safe. But the boy left the bag and walked over to the bench. The boys of his team yelled at him to go back telling him in a noisy way that the umpire had called him safe. He did not heed them but went right on and when he reached the bench he said quietly, "I was out; the umpire could not see." This boy lost the game and the championship for his team and many of the people of his town said harsh things to him and of him. Later on the papers took the matter up and the editors were a unit in saying that to have such a boy in a town was better than to have the championship. And to this day people point him out as the boy who brought so much honor to their town. The question arises "Did this boy play the game?" He knew he was out and he was the only one who did know it. Had he held the base and won the game he would have carried this knowledge with him all through life. He would have thought of it every time he looked at himself in the glass. By doing as he did he kept this cloud off his life and is able to look everybody straight in the face. Yes, he played the game and the game he played that day was bigger than any game of ball.

A Workman Who Played The Game

When his customer entered the shop the workman who was making a table for him was sandpapering and polishing the under side of the top. The customer saw what he was doing and asked at once "Why, man, what are you doing that for?

You are doing a lot of unnecessary work. That part of the table will not be seen and if you don't polish it nobody will ever know it." The workman looked and smiling said "Yes, somebody will know it; I'll know it. If I didn't polish this part of your table I'd think about it for the rest of my life. By doing this little bit of extra work I get rid of that burden. So, you see I'm doing the easy thing by polishing it." Then, whistling, he went on with the work. Any of us would lend money to a man like that for we know that he will always play the game. If a man is honest with himself he will be honest with others. If he isn't honest with himself he will not be honest with others and that tells the whole story. The man who does not pay his fare on the street-car will cheat a customer when he reaches his store if the chance comes. The man who puts a counterfeit coin into the collection box at church will take advantage of a widow in a business deal. The man who does not play fair in small things will not play fair in large ones. The man who doesn't play the game with himself will not play it with others.

Playing the Game in Business

If the man who plays the game is selling wheat he gives just sixty pounds to the bushel, no more and no less. If he is selling cloth he gives thirty-six inches to the yard, not thirty-five nor thirty-seven. If he is selling coffee he gives just sixteen ounces to the pound. If he is selling meat he does not sell wrapping-paper at the price of meat. He

insists that his measures, his scales, and his yard-stick shall tell the exact truth for they represent him. In all his dealings he tells the truth and nothing but the truth whether he is under oath or not. He never dodges when he meets a policeman. If all men were such as he there would be no need for policemen. He does the thing because it is just and right and not because some one tells him he must do it. If he is selling a horse he points out every blemish that his customer may know just what he is buying. If he says he will pay a bill at a given hour on a certain day he is there at that time with the money. His neighbors say that his word is as good as his bond. He has won that reputation because that is the character of the man. He is just what he seems to be, neither more nor less. If he says yes, he means yes; if he says no, he means no. But he thinks carefully before he says either. Men trust him because they know he can be trusted.

Playing the Game in School Work

If boys and girls play fair in all their work in school they will gain the habit of fair play and will then play the game in life. If they play fair with the teacher and their school-mates they will play fair with their neighbors and the folks at home. If they play fair in the arithmetic class they will play fair when they grow up and go into business or into one of the professions. If a boy tries to palm off on the teacher as his own work a problem that some one solved for him he is simply

trying to get a grade that he does not deserve and that is cheating. If he is not caught at it he may boast of it to the other boys. Then they will know that he is a cheat and will not forget when they have become men. They will be watching him all the while. He may imagine that they have forgotten the matter but, in this, he is mistaken and when they find him engaged in some transaction that will not bear the light they tell their business associates that he was just like that when he was a boy in school, that he never would play fair. A boy does not change his habits when he leaves just as he can not change the color of his hair. If he is square in school he will be square on the farm, in the shop, or in public office. So, one of the best things boys and girls can learn in school is to play fair.

Playing Fair With Others

If every girl and boy would play the game fair with parents, teachers, and companions; if every business man would play fair with his associates and customers; if every man who employs labor would play fair with all his employes and they would all play fair with him; if every woman would play fair with all those who work for her, milliners, dress-makers, maids and washer-women and all these would play fair with her; if every man and every woman would play fair with every other man and woman, life would be better and happier for all of us. We could leave our doors unbolted for there would be no burglars to steal

our things. Our neighbors would have no occasion to think or speak ill of us. We should have no occasion to go to law against our neighbors nor would they ever find it necessary to bring us into court. There would be no strikes on the railroads, on street-car lines, in mills or factories. There would be good-will and not strife; there would be trust and not envy and suspicion; and we should all be doing unto others as we would have them do unto us for the Golden Rule means that we should all play the game and play it fair.

QUESTIONS FOR CLASS DISCUSSION

What does playing the game mean to you? If you have read "Pollyanna" what do you think of the story? Who are the greatest baseball players of whom you know? Find out if each one of them does not play the best possible game at all times. Where do almost all people come in contact with the pure food laws? Discuss the advantages of these laws. Why is it necessary for you to have confidence in the people from whom you buy? Who is a profiteer? Does he play the game? Why is counterfeiting such a low profession?

SUGGESTIONS FOR STUDY

The people who buy and sell in any community have reputations according to their way of dealing with other people. See if this is not true among the people you know. Find out what laws have been passed in your state or community which require people to give honest weight, measure, and quality. Why are such laws necessary? Have each boy and girl in the class tell of some game which was lost on account of some one not doing his best. Make a list of the good qualities of some man or woman of whom you know or of whom you have read.

XVI. THE MASTER AMERICAN

WE all know that a schoolmaster is the master of the school. He is not a mere boss but a master, which is a very different thing. He is a master of all the subjects that his pupils are to learn and knows how to put them in the way of learning these subjects. He shows them where they are liable to make mistakes and points out to them the right ways of doing things. All these things he can do because he is master in the work. A master carpenter does the same for the pupil whom he is teaching the trade. He teaches him the use of the various tools, saw, hammer, square, plane, and chisel. He shows him how to plan the work, how to join the parts, and how to save lumber and time. We call such a man a master carpenter. So we have master plumbers, master painters, and master mechanics of many kinds. The master is one who has a thorough knowledge of the business and teaches it to others. But, first of all, he must gain a mastery of the work himself and, indeed, he must gain the habit of mastery. The boy either masters his task or permits it to master him. This task may be a problem at school, mowing the lawn, or repairing a machine. If he masters each task he undertakes he gains the habit of mastery and so wins confidence in himself and will undertake more and more difficult tasks.

The Mastery of Tasks

The person who masters every task he undertakes masters himself at the same time. And self-mastery is the highest type of mastery. When he begins a piece of work he will not permit himself to quit until the work is done. He holds himself up to the mark and forces himself to go through with it. He can not permit himself to be a slacker or a quitter. If he should quit before the end of the task he would lose the mastery of himself and this he can not bring himself to do. Unless he is master of himself he scorns himself as a weakling and knows himself to be less than the boy or the man he ought to be. Being master of himself he has no fear of the task, for he knows himself to be greater than the task, and, since he has mastered himself, he can master it. The task before him may be the learning of a poem, ploughing a field, breaking a colt, or making a tunnel through the mountain. Whatever it is, he knows that such things have been done and feels himself able to repeat them. A mountain is less than a man and, therefore, the man who has won the mastery of himself must conquer the mountain unless he would show himself to be less than the mountain and, hence, less than a man. So he bores through the mountain to prove that he is still master of himself.

The Mastery of Situations

The Master American is the American who is always master of himself. For, then, he is always

master of every situation in which he may be placed. He may be a carpenter, a farmer, a merchant, or a preacher. Whatever his work he is master of it, and always does it in a masterful way. In fact we might call him the masterful American for he is never less than a masterful man. When we see a boy quitting before he has reached the top of the hill with his wheelbarrow load of brick, we witness a tragedy for he has let his task master him. He is underneath and not on top as a master should be. His work has proved too much for him merely because he was not big enough for it. We pity him because of his weakness and lack of grit and perseverance, and a boy of spirit would far rather be kicked than pitied. The other boy who, in spite of sore hands, aching muscles, and trembling legs, holds on until he has reached the top with his load of brick, forgets his aches in the joy of triumph. He is a victor for he has not allowed a wheelbarrow load of brick to get him down. There was no tragedy connected with the task for he came out of the struggle on top. He is the sort of boy to whom we look for leadership and big work for he has already shown himself to be a Master American.

Self-Respect

There are certain marks by which we tell a Master American when we see him. The first of these is self-respect, and this means respect for his body, his mind, and his spirit. He respects his body too much to defile it with poison of any kind

or by practices that weaken it. He is master of his body, and so keeps it clean and in good condition. He obeys the commands of good sense and never of mere appetite. The right sort of food, fresh air, exercise, and a cheerful disposition are the agencies he uses. If he becomes ill he goes to the physician for treatment but does not put into his stomach the patent medicines that may be had at the drug-store. He respects his body so much that he takes good care of it. Again he respects his mind and, so, is busy all the while trying to improve it. He does not permit weeds and slime to gather upon it but by keeping it alert and busy he keeps it clean. It is the delicate instrument that he will need all through life and he feels that he must keep it in good working order. Only so, will it do the kind of work that a master would have it do. And, again, he respects his spirit and keeps it clean and free from spots and blemishes. So, like the master that he is, he stands guard over his body, his mind, and his spirit day and night that no foe may harm them.

The Producer

Then, too, this Master American is a producer. He may raise wheat, or hogs, or cattle, or he may raise the tone of his community. Whenever any movement is set on foot for the betterment of living conditions he gives it his hearty support. He is never so busy with his own affairs that he can not spare some time and effort in helping to provide pure water, fresh air, clean streets, parks, and play-

grounds for all the people. He believes in and works for churches, schools, and libraries that the people may have helps along the way. He believes in people and is always eager and glad to bring joy into their lives. Again, he earns more than he spends and so is master of his bills, never permitting them to master him. If he can not afford a thing he does not buy it. Only so can he keep his self-mastery. He knows what he can and what he can not afford and so never allows debt to become his master. If he needs more money he reduces his expenses or works harder, or both, and so does not go under but holds his place on top. He feels that it is far better to give up some of the things he would like to have than to give up the mastery of the situation and become a slave to circumstances. Thus he controls circumstances and never permits them to control him. He is his own master and is master of his own affairs.

A Master Has Faith

And this man has faith, also. The kind of faith he has is a something that creates and is far more than a mere belief. If this man is a farmer, he has faith in the soil, in the rain, in the sunshine, and, best of all, in himself. So he is urged on by his faith and plants his fields months before he can hope for a harvest. His faith is with him as he ploughs and prepares his field, as he invests his money in seed, and as he puts this seed into the ground. His faith holds him to his task for he is looking ahead to the time when golden grain will

be billowing in the field. It was faith that kept Cyrus W. Field at his task until he had finally stretched a cable across the ocean. When the cable broke in mid-ocean he did not quit, but kept right on. A man with such faith doesn't know how to quit until his task is done. With the eye of faith Ghiberti saw the bronze doors of the Baptistry over there in Florence long before he began the actual work. Then it took him forty-two years to make his dream come true. All the while he saw those doors as they were to be and as they are and he could not stop until the work was done. He was too busy and too much in earnest to heed the criticism that was heaped upon him. So this Master American smiles at criticism and at obstacles for he is intent up his work. His faith sees the goal far ahead and this faith holds him steady, and calm, and patient until that goal is reached.

A Master is a Thinker

And he is a thinker, too. Some one has said of such a man "He plans his work and then works his plan." He always knows where he is going, what he will do when he gets there, and how he will do it. He does not zig-zag through life but goes in a direct line because he thinks out his course in advance. He knows that thinking is the first step in the process of creating. He knows that some one got to thinking of rapid travel before there were any railroads and that the railroads came as the result of that thinking. He knows that some one thought about travel in the air before

there was an airplane and that this machine followed the course of this thinking. So this man thinks before he acts. If he is going on a journey he makes a careful study of the time-tables, noting where he changes cars, how much time he will have at each place, and what the arrangements are for meals and sleeping. Thus he sees the end from the beginning and when he takes his seat in the train the entire plan is settled and he moves along on the line of his thinking without anxiety. Nor does he depend upon the thinking of other people. He hears what they have to say and then proceeds to think out a course for himself. He does not move with the crowd unless he finds the crowd going on his line. He is not a drifter but always follows a definite plan which is the result of his thinking.

The Conduct of a Master American

He feels himself to be a sort of second edition of Atlas, not carrying the world upon his shoulders but carrying America upon them. Wherever he goes, he feels that he has the reputation of his country to protect, and that if they think well of him they will think well of America because of what he is and does. They will think that all Americans are high-class or low-class according to what he is. They will think that Americans are coarse, boorish, and ignorant or fine, cultured, and intelligent according to whether he is ignorant or intelligent. If his tastes are low and his conduct rude or vulgar people from other lands will think

all Americans are the same. So he holds himself erect, sees to it that his conduct is right, that his tastes are high, and that his body, mind, and spirit are kept clean and wholesome, not only for his own comfort but also that the good name of America may not suffer on account of him. He would be such a man as all other men might take as their model. For he knows that if he is master of himself and that if they pattern after him other men will become masters of themselves and that, in due time, mastery will become a national trait. He can think of no greater honor that may come to him than to have people say of him "He is a Master American."

QUESTIONS FOR CLASS DISCUSSION

Write your own description of "The Master American." Name several things which other people say you have done well. Have each member of the class choose from history his Master American. Then tell all the reasons for the choice. Why is a boy or girl honest? Why do many boys and girls refuse to do things which are harmful to their health or standing in the community? The writer knows a boy who used tobacco for years until he was sixteen years of age, then gave up the practice. Why did he do this? Why do boys and girls resent too much reference to fair play? Is it possible for all of us to be Master Americans?

SUGGESTIONS FOR STUDY

In many places the schools have contests in which boys and girls compete. The prizes are for the BEST of each product. Poultry raising, stock raising, gardening, dress-

making, fruit and vegetable canning, baking, cooking, housekeeping and dress are among the subjects for contests. Show how such contests develop Master Americans. Show by many examples that where any one lives does not mean as much as how he lives and what he does. A few years ago boys and girls were given credit for not doing things they should not do. Show that it is better to give them credit for the things they do which they should do.

XVII. OUR GOVERNMENT

AS a rule, people seem to think that our government is located at Washington. True, the government has its main offices at Washington and we are right in thinking that the government has its headquarters in that city. But if we think that our government does not extend beyond the city limits of Washington we are much mistaken. A large factory may have its office out in front but the office is not the whole of the plant by any means. The office is a very important part of the factory, for there the plans are made and from it orders go out to all the men who work in the factory. But the office alone can not do the work of the factory. The buildings in which the goods are made are as necessary as the office. The men in these buildings depend upon the office for their instructions and their pay and the men in the office depend upon the workers for the making of the goods. Each group of men depends upon the other, and if any group should quit work the factory would close. Just so our government has its main office at Washington but this city is not the whole government by any means just as the office is not the whole of the factory. Wherever there is a voter, there is a part of our government.

The President and His Cabinet

This fact ought to be kept clearly in mind all the while or we shall fail to know just what our government really is. Every four years the voters elect a President who goes to Washington and lives at the White House. Now, the White House does not belong to the President but to all the people of our country. The President lives there for four years, or for eight years if he is reelected, and the people furnish him this place of residence free of rent. They pay him a salary, also, because he is there to work for them in the way of managing their affairs. But the President can not look after all this business alone. So he selects nine men to help him and these men make up his Cabinet. They meet with him and together they talk over the business of the nation and decide upon plans. Then they send out instructions to other men in all parts of the country and these other men carry out these instructions and make them known to the people. The President and his Cabinet may decide upon changes of plans in the evening and the next morning all the people in San Francisco would be told of these plans and would be expected to obey the new orders. So we see that Washington is merely the office from which orders are sent out to the workers in all parts of the country wherever there is a voter.

Senators and Representatives

As was said before the White House does not belong to the President but is the property of all the

people of the nation whether they live in Maine or in California. You and I as citizens are part-owners of that property as well as the furnishings — carpets, pictures, furniture, dishes, and automobiles. We are part owners, too, of the Capitol at Washington and all that it contains, as well as the Congressional Library which is one of the most beautiful buildings in the world. It gives us all a feeling of pleasure to know that these buildings belong to us whether we have ever seen them or not. They are the buildings which we provide as offices for the men we send to Washington to look after our affairs. We send Senators and Representatives to make laws for us and furnish them the Capitol in which to do their work. These men make up our Congress and each state is represented both in the House and in the Senate. But the Capitol does not belong to these men. It belongs to us. They merely work there for a time helping to manage our business for us. As voters we elect them and, therefore, every voter is a part of our government. If our government is not all that it should be every voter has a chance to make it better. If he fails to do so he must take a part of the blame upon himself.

It is well for all pupils in school to think on this matter with care. In just a few years they will be voters and they can determine now what sort of government they want. They can keep in mind the type of man they will vote for as President and what Senators and Representatives they

will send to represent them in Congress. If they elect a high-grade man to the presidency they may be certain that he will select high-grade men to be members of his Cabinet. If they elect high-grade men as Congressmen they can be certain that such men will enact wise laws that will benefit the people in all the states. Right here there are three rather long words that we all ought to learn. These three words tell us of the branches of our government. The President is the Executive head of our government; Congress is the legislative branch; and the Supreme Court is the judicial branch. Congress makes our laws, the Supreme Court explains the laws, and the President executes the laws, that is he sees to it that the laws are obeyed. He has at his command the Army and Navy and these he uses as a police force to aid him in making certain that the laws are obeyed.

The Army and The Navy

If trouble should arise along the border between our country and Mexico the President would send some soldiers to the scene of trouble to protect our people. When riots and strikes threaten the safety of Americans he sends soldiers to do police duty that our citizens may not be disturbed as they go about their regular tasks. At all times the army is subject to the call of the President for this sort of police service for he is the Commander-in-Chief of the Army and every officer as well as every private must obey his commands. It will be seen, then, that the army is a part of our govern-

ment. Some of our soldiers may be stationed in Europe, others in the Philippines, others in Porto Rico and others along the Mexican border. Wherever they are they are a part of the government and get their orders from the main office. This is true of the Navy, also. If one of our ships should be fired upon in the harbor of Rio de Janeiro or of Gibraltar that would be an offence against our government quite the same as if one of our government buildings in Washington had been fired upon. And the government in whose harbor the offence was committed would be brought to account for the act. Every officer and every sailor on all our ships wherever they may happen to be is a part of our government and is helping to carry on the affairs of the government for the good of all the people.

Two Cabinet Officials

Two of the Cabinet officials are the Secretary of War and the Secretary of the Navy. The former has charge of all affairs relating to the army and the latter of affairs of the navy. Of course, the President makes known his desires to these officials and they send the orders to the army or the navy as the case may be. Each of the officials has a large building as his office and it need hardly be said that each one has a large force of helpers. In the War Department is kept a record of each officer and soldier as well as of all equipment including cannons, guns, munitions, tents, automobiles, trucks, and clothing. This is all government work and, so, each of these helpers is a part of our govern-

ment. In the Navy Department which is the office of the Secretary of the Navy is kept a record of each ship, each officer, and of each sailor. This Department must know where every ship is at any given time, what its plans are, and every item of its equipment. The guns on each ship, the clothing of the sailors, and all the instruments are the property of the government and a record must be kept of them.

The Postoffice Department

Another Cabinet official is the Postmaster General who also has a very large building as his office. As his title tells us his work is to manage the mails for the people and this is a large task. Every postoffice in the country must make a report to this Department and the records show how many stamps are sold in each of these many postoffices. Hence, every postoffice is a part of our government and helps to carry on the business of the government for the convenience of all the people. In Augusta, Maine, a girl trips down the steps of her home and drops a letter into the mail-box at the corner. In a week, or less, another girl in San Diego, California, receives this same letter from the hand of a postman at the front door of her home and reads the message from her friend in Maine. The girl in Maine did not speak to any one about the letter nor did the girl in California. And yet that letter made a trip of three thousand miles. The government had charge of it all the while and charged but two cents for the service. In one way and another hundreds of men had to do with taking that letter

and each one is a part of the government and draws his pay from the government for that kind of service for the people.

The Mail Service

Any boy or girl who is curious about such matters and has a liking for statistics can find out how many postoffices there are in the country and how many people are employed in these offices; how many mail-cars run on all the railroads in the country and how many clerks distribute the mail in these cars; how many mail-pouches and mail-bags are in use and how many people are employed in their manufacture; and how many mail-wagons, trucks and motorcycles are in use and how many people are busy making them. It is possible, too, to find out how many stamps are sold in all these offices in a year. There are many large business concerns that send out as many as one thousand pieces of mail each day, and receive an equal number. If all our people average twenty letters a year the stamps on those letters placed end to end would reach around the world. This does not take into account the books, papers, magazines, and packages of merchandise that are sent in such large quantities. Thinking of these matters for only a few minutes gives us a feeling that the mail service of our government is a wonderful enterprise.

Other Members of The Cabinet

There are still five other members of the Cabinet. These are Secretary of State who has

charge of all business with other governments; Secretary of the Treasury who has control of matters of finance; Secretary of the Interior who has charge of all business relating to government lands, the patent office, pensions, Indian tribes, and education; Secretary of Agriculture, who looks after the interests of the farmers, and has charge of the weather bureau and public roads; Secretary of Commerce; Secretary of Labor who has charge of all people who come to us from other countries as well as all people who work in mines, factories and shops; and the Attorney General who advises the government in all matters of law. Each of these officials has charge of one department of the government and each one must have a small army of helpers in order that he may transact the large amount of business that belongs in his department. Many of these helpers are found in all parts of the country just as every postmaster is one of the helpers of the Postmaster General. Our government is an immense affair and affords us all an interesting study and it is all the more interesting because it is the government of each one of us, and is looking after our interests every day and every hour of the day.

QUESTIONS FOR CLASS DISCUSSION

Show that government is necessary in business, in school and in society. Why is our National Government the best possible form of government? Do you favor a limit of two terms of four years each for the President of the United States?

Give the names of several men who have been cabinet officers. What was the best accomplishment of each man chosen?

SUGGESTIONS FOR STUDY

Make a graph of our National Government; of our State Government; of your local government. Find out the names of several of the public buildings in Washington. What is the purpose of each of these buildings? Study the management of the mail service of the United States, and try to find out where most of the money for the expenses is raised. What is first class mail; second class mail; third class mail; fourth class mail; parcel post mail?

XVIII. COUNTRY LIFE

LIVING in the country is much more agreeable now than it was when our grandparents were children. In those days people had to work harder than they do now for they did not have such good machinery as we have. Farmers ride on plows and tractors in these days but in the old time they walked as they ploughed and were very tired when night came. Then they had many chores to do before they could go to bed and it is little wonder that the morning found them stiff and sore. Then, with the implements they had in those days it took more hours to do a given piece of work and their working day was just as long as the number of hours of daylight. From dawn till dark they ploughed, or harrowed, or drilled, or harvested, and they knew nothing of an eight-hour day. There were so many acres to be prepared, planted, and cultivated, and that work had to be done whatever story the clock might tell. When the chickens went to roost was quitting time and when the rooster began to crow his welcome to the first streaks of dawn was getting up time. In those days it made no difference whether the clocks were set ahead an hour or back an hour. The chickens told the farmer when to get up and when to quit work and clocks had very little to do with the

matter. And the women worked even longer hours than the men for they had to wash the dishes, to strain the milk, to look after the little chickens, and to put the children to bed.

The Days of Long Ago

In those days it took a good team to draw twenty-five bushels of corn to the market and some farmers had to travel many miles to reach a market at all. The roads were so deep with mud that the team had to go at a snail's pace. Three miles an hour was about the limit and there was no need for motor-cops. The poor horses strained and struggled through the mud as best they could and it was a long weary day before they were in their stalls again eating the supper they had so richly earned. But the corn must be taken to market for there was no other means by which the family could buy sugar, coffee, and shoes. It was a day of adventure for the man and he had a stirring tale to tell of the events of the day as the children gathered about him before the big open wood fire. They were all eager to know what people and things he had seen in the town, how much he had received for his corn, and how many times he had to stop to let the horses rest in going up the big long hill. If he brought a few sticks of candy home with him the children were thrown into a spasm of delight. In those times a stick of candy would last a child for a week. He would dole it out to himself by small pieces that the joy might be pro-

longed. Well he knew that a month must pass before he could have another stick. Any boy's grandfather can tell him about that stick of candy.

The Work of The Farmer

But many changes have been made since those days and life in the country is not now the hard grinding affair it once was. There is hard work, of course, and, in the busy season, there are long hours but in these days we have machines for much of the work that, years ago, the farmer had to do with his own strength. Besides, hard work is a pleasure to every one whose heart is in his work. The farmer may work hard but he finds so much joy in watching his crops coming on so well that he forgets that he is tired and feels a sense of pleasure in the things about him. He sits on the front porch after the day's work is done and finds comfort in the knowledge that the crops will continue to grow during the night because of the work he has done during the day. In this respect he has an advantage over the man who works in the factory. When this man lays down his tools in the evening the work stops and will not start again until he takes up those tools again in the morning. The farmer has many helpers that the factory man does not have. The rain that comes in the night helps the farmer and is better for his crops than the work of many days. The sun's heat is another helper and he takes joy in seeing how this heat helps the growing crops. The shop man complains of the

heat because it saps his strength but the farmer can sit in the cool shade and let the heat work for him.

Improved Conditions

Because of our better implements the farmer can do far more work in a day that he once could and so has more leisure. In the cities the people want to be entertained in their leisure hours but the farmer has learned how to entertain himself. He has a book or a magazine ready to hand in the evening that will give him some suggestions for his work the next day. He is glad to profit by the experience of others and spends the evening in finding out about those experiences. Early next day he sets to work to put these new ideas into practice and finds it as interesting as a new game. In fact, he finds all his work much like a fascinating game and he plays this big game every day with real interest and pleasure. He was reading of soils last evening and today he has a chance to test the truth of what he read. Or he got a new notion of spraying trees and today he is eager to know how it works. Or, again, he saw a picture in the magazine last night of a new kind of feeding trough and today he is making one of his own. If there is a better way than the one he has been following he is anxious to know about it and his evenings are taken up in reading of these new ways and farm devices. He is not so tired as his grandfather used to be and does not fall asleep over the book before he has found out what he wants

to know. He is an industrious worker but he is also a careful thinker.

Country Schools

And the roads that now glorify the country make life far more pleasant. The same team that once could hardly haul twenty-five bushels could now haul two or three times as much with greater ease. We now have our pikes and our macadam roads that are as smooth and beautiful as city streets. We see them winding their way through the landscape like silver bands bathed in sunlight, over the hills and across the valleys and we rejoice in their beauty and in their usefulness. These roads seem to have a magic effect upon the country through which they pass. The fences are kept in better repair, the houses are made beautiful with paint, and the lawns are kept neatly trimmed and adorned with flowers. The farmer seems to have a deeper feeling of self-respect because of the road that passes his farm and is glad to make his farmstead as attractive as the road itself. It would shame him to have such an excellent road passing by ramshackle buildings, unpainted house, and a lawn overrun with weeds. The good road brings many people of culture to the neighborhood and he is glad to put his premises in such good condition that they will delight the eyes of the passer-by. Besides, the road gives an added value to his farm and so lifts farming and country life as a whole to a higher plane of excellence and enjoyment.

The Consolidated School

The centralized school is another blessing that our ancestors did not have. To this school there come each morning all the children of a township in vans or trucks and here they find all the good things that are to be found in the city school. They have music, drawing, manual training and a gymnasium. They can have a warm noon-day lunch at small expense, if they so desire, for this school has a plat of ground on which is raised vegetables and fruits that are kept for the winter and are used in the preparation of these noon-day lunches, that are furnished at actual cost. In this school the parents meet, also, and make plans for the betterment of the community. In this way they come to have common interests and so are brought closer together in their feeling. When they come to associate in these community affairs they find that their neighbors are all good folks and they are glad to live and work with such people. Now and then they meet for a community sing and the evening is one of rare delight. The old and the young sing together the good old songs and hymns and both enjoy the experience. The grandmother and the granddaughter play the piano duet or grandfather may give them a sample of his skill as a bugler when he was a soldier in the war. The next day when neighbors meet they stop for a friendly chat to express their pleasure in the exercises of the night before.

The Joys of Country Life

Here, too, are held church services, Sunday school, as well as meetings of the magazine club, the poultry club, the pig club, and the corn club. Here the school orchestra, and the school band meet for practice. Over the good roads of the township the people can reach the school in their automobiles in a few minutes and their meetings are both pleasant and profitable. And they have many sources of pleasure that city people do not have. The children have ample play-grounds while their city cousins have cramped little corners in which to play. Besides these country boys and girls have space, and stars, and sky of which to think. Some children in the city do not know the glory of the starry sky and one city girl who was visiting in the country confessed that she had never seen the moon before. Then, too, there are sounds in the country that the city does not have. There is the murmur of the brook as it sparkles along over the pebbles; there is the soft twitter of the birds as they settle down somewhere out of sight in the trees for their night's rest; there is the music of the frogs in the pond down by the big oak tree; there are the glad crowing and cackling of chickens, the lowing of the cattle, the neighing of the horses and the bleating of the sheep. Add to all these things the singing of the robin, the cooing of the dove, and the saucy note of the blue-jay and we have a symphony that must delight the senses of every person who has a spirit attuned to music and poetry.

Beauty, Poetry, and Grandeur

The country is the real home of poetry. There one may see the apple-tree in full bloom and this is one of natures miracles. In all the wonders of fairy-land there is nothing finer than this. There, too, one may see a cherry-tree with its branches drooping with their glory of ripe fruit. No magic wand ever conjured up a sight more entrancing. There, again, one may see ripe strawberries smiling from their leafy hiding-places while dew-drops sparkle their gladness at the beams of the morning sun. There, also, one may see the great field of billowing wheat, swaying to and fro as if a troop of invisible angels were passing over whispering it into life and motion. Dull, indeed, must be the person who can look upon this scene of golden waves and not experience a feeling of wonder and awe. In the country one may see the giant trees of the forest when the storm has aroused a tumult in their branches. They bow their heads before the buffeting and then come back to the conflict erect and defiant. The thunder rolls, and the lightning flashes making the contest seem grim and terrible as war and when the storm has passed and the sun is shining once more these hardy veterans of a thousand conflicts stand quiet and serene as if conscious of their victory. Happy are the people whose privilege it is to live in the country where pure air, pure food, and pure water abound, where there is the silence of the night-time and the glory of the day, and where music, poetry, and beauty give forth their charm.

QUESTIONS FOR CLASS DISCUSSION

How are the people of country communities making country life better? In what ways do good roads help country life? In what ways are country schools better than city schools? Discuss the question of whether or not country people work harder than city people. Do country or city boys and girls have the more money to spend? Who are the better savers? Why do many country people move into cities? In how many ways do farmers get pay for things they do not do?

SUGGESTIONS FOR STUDY

Make a list of the real advantages of living in the country. Find out all the advantages the people of many country communities have now which they did not have twenty or twenty-five years ago. By inquiry and reading find out what improvements in farm machinery have been made in the last few years. Write your views of where country life would be the most satisfactory, as far as location, woods, lakes, streams, fruit and other products are concerned. Show how country people should have better things to eat than city people. Choose five of the best poems you have read which are written about country life.

XIX. THE BUSINESS OF LIVING

WE all know many men who are in business. One is in the hardware business, another in the drug business, another in the real-estate business, and still another in the farming business. We need all these and the many others who make up the business world for they all add to the comfort of us all. But the greatest business of all is living and we are all partners in this big affair. The grocer and the farmer depend upon each other and the others of us depend upon them both. It would be a sorry day for all of us if the farmer should go on a strike and the grocer should close his store. If the meat-shop should close, the milk-man fail to appear, and the baker should cease to make bread, we should all be in a bad way. Or, if the railroads should not run their freight trains, there would soon be a lack of food supplies and all the people would suffer. The live-stock could not be taken to the markets, nor the flour, fruits, and groceries brought from the markets. Just to imagine such a state of affairs proves that we are all partners in this great business of living. The millionaire and the railroad engineer are closely associated in this business, for neither one can get on well without the other. Nor can either of them get on without the farmer and the miller.

Life And Living

Life and living are not the same. Some people have life but they do not live in a big way. They are merely staying here on earth. They eat, and sleep, and walk about, and that is all. In a certain city there is a woman who has been confined to her bed for fourteen years. We think, at once, that she must be a great care to her family. So she is, in a way, but she gives them more than they can give her. They supply her with food and every other possible comfort, but she gives them hope, and good cheer, and faith, and glad smiles every hour of the day. This woman lives in a much larger way than many people who walk about, and her manner of living makes that home cheerful and happy. She says that she has so many things to be thankful for that she can not be less than happy. Looking out of the window she can see the sunshine, the flowers, the trees, and the birds and she says they are good company. And she is a reader of books and during the fourteen years of her affliction she has gathered a wonderful store of knowledge that charms and helps all who come to sit at her bedside. She lives in spite of her affliction and teaches all who see her that living is far more than merely having life. She is a helpful partner of the scores of people who come to see her as they would go to a spring of sparkling water.

The Person Who Really Lives

The man who merely has life may see the garbage-cans, but he does not see the blue sky and

he is so busy looking at the ground that he does not see the stars overhead. But the man who is really living sees both the earth and the sky. His mind and spirit are so alive that he knows and feels the bigness, and beauty of the world about him. He is so taken up with the big things—the sky, the sunrise, the landscape, and space—that he can smile at the pin-pricks of life. He is big and fine and people are glad to see him and know him, and are bigger and better because of him. He does big things because he lives in a big way. He can not be petty and mean; he is too big for that. He treats all his partners in the business of living as if they, too, were as big and as fine as himself and they grow in bigness and fineness because he believes in them. He likes people and they like him in return. He thinks with Lincoln that the Lord must love the common people because he made so many of them. He helps a little child to cross the street; he grips a neighbor's hand and tells him not to lose his courage; and he comforts the weeping mother. Then he goes among his associates in business and sheds good cheer and they go about their work with new hope and new courage in their hearts.

The Useful Citizen

The people who are really living are good and useful citizens. They take an interest in all their partners and try to give help wherever help is needed. They send flowers and kindly messages to the teachers in the schools and thank them for what they are doing for their children. They visit

the sick taking flowers, books, smiles, and words of cheer. They would far rather help than hinder and it is a great joy to them to lend a hand. They read books not alone for their own pleasure but, also, that they may share with others the brave and beautiful thoughts that the books give them. When they are reading that they may share with others they get all the more out of the books for themselves. The more they give to others the more they have for themselves. They may carry baskets to the poor, but they would rather teach such people how to manage their affairs that they may not continue to be objects of charity. They think of others so much that they have less time in which to think of themselves. Their eyes are not turned upon themselves but upon others. They are deeply interested to know how their partners in the business of living are getting on and this accounts for their interest in other people and their thinking of other people all the while.

The Worker

One large part of the business of living is working, for work is the law of life. If we do not work we are not dealing fairly with our partners in this big business. The farmer is busy supplying food for the rest of us and it is only right and fair that we should be working to supply him the things that we produce. If the farmer brings a barrel of apples to the blacksmith and then the blacksmith refuses to shoe the farmer's horses there would be a jar in the partnership of these

two men. Each one depends upon the other and, if one of them fails to do his share of work the other will suffer. Besides, the workers are the ones who get the most from life because they are giving the most to life. A salesman goes from place to place selling his goods and in a week's travel meets many people and many situations. When he returns on Saturday he can tell of a hundred experiences that came to him during the week. Had he not made the trip he would have missed all those experiences and would have had less of real living because of the loss. The school-boy who solves only seven of the ten problems in the lesson does not have as many experiences as the boy who solves all of them and so does not have as much real living. The boy who solves none of the problems does not know the experiences of the others at all and soon becomes an outsider. The more experiences we have of the right sort the more living we do and those who work are the ones who gain these experiences.

Industry And Thrift

Again the work must be honest and faithful or it will not bring to the worker a sense of real and satisfactory living. The boy at school who does only so much work as will bring him a passing grade is not getting the most out of life and is not living as he might. If he continues this sort of work he will do only so much work in later years as will give him three meals a day. The world calls that sort of work "living from hand to mouth" and he

is a rather cheap sort of man who follows such a course. He isn't fair to his partners, whether they live in the same house with him or elsewhere. He has life but does not have real living. He does not work enough to open the pores of his soul so that life may stream in from books, and people, and the beauties of nature. Sometimes a man of this kind thinks and says that he is the victim of "hard luck" and tries to make other people believe it. But they do not. They know him for what he is and think of him as being lazy and sluggish. If he would work more and become thrifty and so try to increase his business of living he would win the respect of himself and all his partners and each day would become a source of joy to him. If he could only find some tonic that would put verve and go into him living would become a big experience. Instead of dragging along through life he would walk, and run and have a good time every day.

Working According to Plans

People who are really alive do their work according to a definite plan. They do not work in a hit-or-miss way but begin at the beginning and go straight through to the end. They do not travel in a circle but in a direct line. They do not make the mistake of thinking that merely because they are in motion they are making progress. They know where they are going before they start nor do they turn aside or stop until they have reached their journey's end. The mother plans the breakfast the night before and has everything in readi-

ness. The girl has a definite plan and time for each of her lessons and will not permit side-issues to break into her plans. The boy enjoys the ball game but when the time for study comes he quits the game short off and goes to his other task for he enjoys working and his plans quite as much as he enjoys the game. The farmer knows in advance just what his work will be tomorrow nor does he quit until that task is done. We call such people intelligent workers and so they are for "they plan their work then work their plans." They use their heads first, then their hands, and so accomplish more and enjoy themselves while they are working. In every movement they make they have a definite object before them and so do not move in a zig-zag, haphazard way. They find it good fun to check off the tasks one by one and to find that they finished each one on schedule time.

Interest in Betterments

The men and women who are living in a real and vital way are good citizens. They take an interest in every movement that provides for betterment. They talk over school matters with members of the school board and often make suggestions that receive a hearty welcome from these members. They see where there are repairs needed on a street and promptly report the matter to the council. They see a tree that needs attention and make a report as they would do if the tree stood on their own premises. Or they see a bridge on a country road that is in need of repair and go out of their

way to let the county commissioners know about it. They feel that public business is their business for they do not forget that they are in partnership with all others in the business of living. They feel that the same advantages ought to be given to every one that are given to any one. They confer freely with members of the legislature as to what laws should be enacted for the state and, also, with members of congress in regard to national affairs. They do all these things because they are alive and they become more and more alive because they do them. They read books, magazines, and papers that they may know what the other partners are thinking and saying. They never stagnate but are like a bubbling spring that gives joy to every one who stops to drink its cool refreshing water.

QUESTIONS FOR CLASS DISCUSSION

Show many reasons why grocery stores are so necessary. Who do you think enjoys life the most? Do you know of a man or woman who seems to get pleasure in helping others? Do you know of a boy or girl who really enjoys doing kind acts? Why do so many people fail to do their work as well as they should do it? Do people who read and travel enjoy life more than if they did not do these things? Do you know of any one who was considered a worthless boy or girl who is now worth while? If so, try to find out what caused the change. Do you think that owning property, automobiles and other valuable materials makes a person happy? Why or why not? What papers and magazines are best for boys and girls to read? If possible have samples of these papers and magazines so that each member of the class may examine them.

SUGGESTIONS FOR STUDY

Make a list of as many kinds of business as possible. Be careful to distinguish between a business and a trade or profession. Find out why some people of your community are better thought of than others. See if possible who are responsible for the best things of the community, such as good school buildings, good roads, parks, libraries and play-grounds. Discuss whether or not good clothes and good things to eat are the main enjoyment of life. Make a list of twelve of the best books for boys and girls to read. (Do not include the Bible or any other religious book in your list.) By discussing the merits of these books, choose only the best. Discuss the rules for playing baseball, checkers, chess and golf.

XX. CHANCES AND CHOICES

EMERSON tells us, in one of his books, that America spells opportunity. His way of putting it expresses a great truth in few words. He means, of course, that in this country, every boy has his chance and that every girl has her chance. It means that there are no fences before or around us and that we are free to move forward or outward as far and as widely as we have the will to go. If we will to stand in one place all through life, we are free to do so; but if we will to get on and up we have our chance to do so. This ought to give courage and hope to every American boy and girl. Each one of us has a chance and it depends upon ourselves what use we make of this chance. We can either go forward or stand still. We can fritter away our chance or we can make the most of it.

Chances Where We Are

There are young people who seem to think that the chances of other young people are better than their own. They sometimes say that if they lived on another street, or in another part of the country, or in another state, they would have a better chance. If they would only give the matter careful thought they would discover that some of the people who live on the other street, and in the other part

of the country, and in the other state have not made much of the chances which these other places offer. Here is a college president whose father was a hired man on a farm. The owner of the farm had a son, also, and these two boys often played together. After the son of the hired man became president of the college he discovered that his former playmate, the farmer's son, was a janitor in one of the college buildings. These boys lived in the same place and the son of the farmer seemed to have the better chances. So it seems clear that place hasn't much to do with the matter.

Chances of the Poor

Again, a boy has been known to say that, if he only had plenty of money, he could and would do great things. This boy seems to forget the story of Benjamin Franklin who, poor and alone, walked the streets of a great city munching his loaf of bread. But his chance came and he took it and now his name is written high on the scroll of fame. This boy seems to forget that Columbus, Lincoln, and Grant were all poor. He seems to forget, too, that these poor boys were all so busy improving their chances that they had no time to talk of, or even think, of their poverty. It is quite easy for us to make excuses and try to explain why we are not improving our chances, but the fact remains that many men and women who became great were born and reared in poverty. So, if we fail to do things we must look for some other explanation than our poverty. We can do things if we only

will to do so. But money cannot buy will-power. That must come first. If we have that we can conquer poverty, or we can make much of our chances in spite of poverty.

Chances Everywhere

The chances are all about us whether we live on the boulevard, on the alley, or on the farm. In whatever direction we look we shall see these chances. Looking from the back door, the boy sees a garden. That is one of his chances. He can either take this chance or he can leave it. If he takes it he will soon be working with fine zest using spade, hoe, and rake to make the garden productive. If he does the work well, still larger chances will come to him next year. In the winter season his chance will come with the snow-storm. The pavement is hidden under drifts of snow, and he must decide whether he will leave it so or whether he will go forth and clear the snow away. Here is a test of his will-power. If he decides to sit by the fire he will show that he lacks this power. But, if he decides to clear the snow away his industry will attract the notice of the neighbors and passers-by and they will give him other chances to be of service to others and to fill his purse besides.

The Girl's Chances

The girl may find her chance in the kitchen. If she takes the chance, within an hour she has made that kitchen spick-and-span; she has brought order

out of confusion; and she has come to feel that she is able to do even greater things. Or, again, her chance may come when the dinner hour is approaching and there is no one but herself to prepare the meal. If she elects to don her apron and prepare the meal she has a feeling of satisfaction that enables her to sing as she works. Then, when her efforts have brought success and father and mother are singing her praise, she feels that it was all well worth while, and she is glad that she made the most of her chance. Or, again, her chance may come when a neighbor is ill and she hears a call for help. It requires will-power, of a noble sort, to go forth into the storm to answer the call but the joy she feels enables her to laugh at the storm as she returns to her home. She is glad that she decided not to attend the party but to go to the home of the neighbor instead.

The Larger Chances

So, we see that our chances lie all about us. We need not go out to search for them for they can be seen in our homes, in our school, on the farm where we live, on our street, or in our church. They appear on the road to school, in the shop, on the car, and in the quiet of our own rooms. They are as many and as good right here where we live as they could possibly be elsewhere. If we have the will-power to make the most of the small chances, the larger ones are certain to come. A boy won a good reputation in selling papers, and now he is a salesman, traveling in many states. If he had failed

in the work of selling papers the larger place would not have been open to him. Because a girl was faithful and kind in nursing the sick in her own neighborhood she was asked to go to France to act as a nurse in a large hospital. There are many editors of great newspapers who were once newsboys and then reporters. By accepting chances as they came and making the most of them, greater and greater opportunities came to them and the scope of their work became larger and larger.

But whenever a chance comes to us it becomes necessary for us to make a choice. We cannot escape it. So it is that chances and choices are very closely connected. When Lincoln saw the pig trying to get out of the deep mud-puddle he saw a chance to do a deed of kindness. Then he had to make a choice. He could either ride on and let the pig shift for itself the best it could or he could get off his horse and help it out. He decided, as you know, in favor of the pig and, in so doing, got his clothes smeared with mud. Did he make a wise choice? History seems to think so, for every one who writes of Lincoln mentions this incident. But he had to make a choice. There was no other way. Then, too, he had to decide for himself. No one but himself could do it. So it is with every one of us. We must make our own choices. Our parents, teachers, and friends may advise us but we must decide for ourselves. We may have little or nothing to do with the chances that come to us but we have everything to do with the choices. Mr. Lincoln did

not put the pig into the mud but he did have to decide whether or not he would get it out.

Choices Tell What We Are

And the choices we make tell what sort of people we are. We can always judge people by the choices they make. We can judge them by their choices of books, of magazines, of amusements, of the words they use, and certainly by their choices of friends. We can tell the choices of people by the clothing they wear, by the language they use, and by their general conduct. Besides, we must all make choices a hundred times a day and the people about us are judging us by these choices. We seem to be standing at the forks of a road every hour of the day and must decide whether we shall go to the right or to the left. We cannot escape making choices. Then, again, the choices we are making today tell people not only what we are now but, also, what we shall be in the future for our choices show the direction in which we are going. The book we choose today will tell people of the books we shall be choosing next week and next year. The friends we choose today will give people a clue as to our associates next year.

Choosing Wisely

If, today, we have a hundred chances we must make a hundred choices, and if these choices are wise ones we shall contract the habit of choosing wisely and shall thus win a reputation for wisdom.

Here is a boy, let us say, who has ten problems for tomorrow's lesson. These problems are his chance and he must choose whether he will have them ready for tomorrow or whether he will fail in the recitation. He must make his own choice. Or, if some one solves the problems for him, he must decide whether he will pass them in as his own or tell the teacher the facts. If he has the will-power, the grit, and the perseverance to solve all the problems, he will not only enjoy the recitation tomorrow but he will be able to make the most of a larger chance the next day. This means that the boy must decide for himself whether his school work shall all be done well and thoroughly or whether it shall be flimsy and slipshod. If he does all his work well, when his chance to go to college comes, he will have no hesitancy in making the right choice.

Some Effects of Choices

There comes to every girl a chance to become educated and cultured and she must decide what she will do with this chance. If she decides against it she will have no one to blame but herself. If she chooses to be cheap and artificial no one can prevent her doing so. If she chooses to do good honest work, to eat wholesome food, to get plenty of fresh air, and enough sleep she will have roses in her cheeks, brightness in her eyes, buoyancy in all her movements, and music in her laughter. But if she chooses the other course, not even her mother can prevent. She can paint and powder if she wills to do so; she can smoke cigarettes, even; and she can

be coarse, ignorant, and boisterous if she so chooses. She can read cheap books and magazines, attend cheap shows, use cheap language, and associate with cheap people if such is her choice. Then when people come to speak of her as cheap, she will know that they are judging her by the choices she has been making. She had her chance, she made her choice, and she must take the consequences.

Vain Regrets

Every boy has his chance to be either a gentleman or a boor; to become an educated man or an ignorant one; to be kind, gentle, and agreeable or to be rude, coarse, and disagreeable, and he only can decide which it shall be. The girl has her chance to become a musician, an artist, a writer, a physician, or a scholar, or she can idle away her hours and days, thinking little thoughts, engaging in silly pastimes, and doing things that are useless or worse than useless. She alone must make her own choices, but she must never let those who know her hear her say that she never had a chance. Her chances were as good as the chances of others but she failed to make wise choices. While others were going to the right she went to the left and her present regrets cannot take her back to the forks of the road. Many men who made unwise choices in their boyhood are now filled with regrets and tell us frankly that they had their chances but lacked the good sense to make the most of them.

Conclusions

It will be seen, therefore, that the chances and choices of young people are very important matters in their life plans and are well worth much careful thinking. Excuses never can correct mistakes. It is much easier and better to avoid mistakes than to succeed in explaining them away. It is well for us all to reflect that the men and women who have done great deeds were not geniuses at all but were wise enough to make right choices when their chances came. That is the whole explanation, unless we add that they did hard work. Here we have the whole thing in a nut-shell. They saw their chances; they made wise choices; and then worked with might and main to reach the goal.

QUESTIONS FOR CLASS DISCUSSION

Define in your best way the difference between a chance and a choice. What opportunities do you have which are denied to boys and girls of other places? Which profession in your community seems to pay the best in money? Which as far as the good accomplished? Why are some people needy? Is there such a thing as being unfortunate? Why are so many people willing to suffer inconvenience rather than work? Why do you think tramps and beggars are unhappy? Why are some people tramps and beggars?

SUGGESTIONS FOR STUDY

Make a list of all the professions, industries and other kinds of work in your community. (Lawyer, Doctor, Minister, etc.)

Suggest as many ways as possible where the people of your community could make improvements in living without

much cost. Show by several illustrations that where we live means very little to our success. Make a list of the boys and girls of your school in the past who have succeeded in life.

Let each member of the class report in writing the choice of one profession or trade in which he or she may succeed and why.

XXI. COMMUNITY LIFE

A COMMUNITY may be made up of a few people or it may be several hundred families. In cities the community is generally formed by people having the same school and church interests. There are other interests which may cause community centers in cities such as lodges, play-grounds, street pride and business. Village and county life is somewhat different, all the people of such places generally form the community. Every boy and girl live in some community and are a part of it. Therefore many of the problems of the community must be theirs sooner or later.

Make Yourself Felt

Almost any person of any community knows nearly all the people who live there. Not only that but much about the life and work of each one. This makes it necessary for every one in any community to have a certain standing. A man or woman may be looked upon as honest, good, industrious, kind, upright, dignified, and just or lazy, slouchy, and good-for-nothing. Boys and girls may be classed as ambitious, happy, helpful, courteous and useful or indolent, impudent, deceitful, cruel and useless.

Each boy and girl may choose which of these things he or she cares to be. But to be any one the least said about it by yourself the better. Just make

up your mind that you will make yourself felt in the community and take pleasure in seeing other people appreciate the things you do. It seems so much easier to allow the other fellow to do it until you try, then you see the difference. It is interesting to see why other boys and girls are appreciated by older people, then try not necessarily the same but other ways of making people see you.

Learn to Work

Work is a disagreeable word for many boys and girls while play sounds good to them. One boy's definition for work and play was, "Work is anything I do not like to do, play is anything I like to do." Likely this is a good definition. If so, there will soon be very few things we do not like to do. Learning to work is after all simple. All that is necessary is to begin and then take pleasure in seeing what you do. Any one has seen some one else look back upon what he has done with a smile of satisfaction. There is just one better pay than this. That is, the way other people look upon what you have done. Any boy or girl who says, "I will play now and work when I am grown up," will never find pleasure in work but some day will work from necessity.

Plan Better Conditions

Some day the question of making the community better will come up. As a boy or girl you will have very little to say about it for you cannot vote. Some people will say, "These roads or streets are

good enough. Why spend all this money in building such roads." "This school house is as good as I had and it is good enough for my children." "Waterworks make people lazy." When you hear such remarks just study why the people say these things and you will soon see that it is the matter of cost. Many boys and girls are showing their parents the necessity of better conditions in the home and in the community. Any boy should favor a labor saving machine for his father or mother. The best of equipment for the home is none too good, neither is the best school building or road too good for any community. Boys and girls know this better than do their fathers and mothers. So it is necessary for boys and girls to plan better conditions for the home and community.

Think of Others

In a certain town there lived a fine old gentleman and his wife. They were respected by all because they were always willing to help any one who needed it. Many times every year they were known to give assistance to some one in distress. Every cent they could spare was turned to help some needy person.

The man died leaving his widow with very little on which to live. People were kind to her for a while, remembering her and her husband of better days. Very soon, however, some one suggested that she could not continue to be a public charge, so she was taken to the "poor-house" where she soon died. Just across the road from the home of this man

and woman lived a family who had much more of everything than they needed. The man in the family talked much about how sorry he was for these good people, yet it never occurred to him that his duty demanded that he make this man and woman comfortable and happy while they lived. Thinking of others is a big lesson and hard to learn.

Make the Community Better

It is the experience of nearly every community to have some one living there who feels better and above the other people. This type of citizen is always unhappy and likely not very well thought of by the community as a whole. It is easy to make yourself feel at home where you live. Perhaps one of the best ways to do this is to try each day to make the community better. We have seen a family live in a community for years and always seem to be working for the advantage of the individuals of the family without doing much for the other people. The reward for this attitude is always criticism and ill-feeling. After all the greatest satisfaction of making the community better comes to the ones who help.

Self-Respect

A boy said, "I cannot do that, what would my mother think?" This expression is an evidence of self-respect. When any one cares what others think he will soon develop the right kind of respect for himself. The boy or girl who uses vulgar language in the presence or hearing of refined people has lost a good opportunity to develop self-respect be-

cause they did not care. When you see some other person dress with more care, keep cleaner, use better language, keep better company, or do kind and considerate acts, you may know that self-respect will be developed by such acts.

The Joy of Service

We read in the biographies of great men and women the wonderful things they have accomplished and hope some day to be like them. We find that when any of these men and women were praised it was on account of what they did for some one else. We think of ourselves much of the time but a few times we are really anxious to do something for some one other than ourselves or our own people. This is service, and when any boy or girl gets joy from such acts, all know he or she will make a useful man or woman.

Purpose of a Study of Civics

The purpose of the study of civics is to point out and make clear to all boys and girls the value of doing their best at all times. Many times temptations of present pleasures will urge you to put off until some future time the things which should be done today. There is no use to envy other folks for their opportunities as you have better ones, as far as you are concerned. Always keep in mind that you live in the best possible land, and that the flag of the United States is the emblem of freedom and justice. May no act or thought of any boy or

girl who reads these pages disturb in any way the future welfare of the greatest and best Nation on earth, the United States of America.

QUESTIONS FOR CLASS DISCUSSION

Try to give the boundaries of your community. Who in the community seems to have the most to say as to how things are done? Why?

Find out when each improvement was made in the community in the last five years. Who paid for each improvement? Do you have people in the community who cause trouble? How do they do this? Gossip is bad practice. See if you can find out why some people talk too much. Who are the best people of your community? Why?

SUGGESTIONS FOR STUDY

Find out, if possible, how some minister spends any week day. Do the same for a lawyer and a merchant. Who seems to work the hardest? Find out how many buildings are used in the county for the refuge and protection of orphans, and unfortunate people. How many people are confined in these buildings? Who pays the expenses? Make a list of all the men and women who have accomplished great things, whose biographies you have read. A good exercise for two or three recitations would be an assignment to each member of the class of a report of the life of some well known person. The early work and training of the persons reported should be emphasized.

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